A 1490.c.10

A DIRECTORY FOR MIDWIVES:

Or, A Guide for WOMEN,

In their { Conception, Bearing, and Suckling their Children.

The First Part contains,

1. *The Anatomy of the Vessels of Generation.*
2. *The Formation of the Child in the Womb.*
3. *What hinders Conception, and its Remedies.*
4. *What furthers Conception.*
5. *A Guide for Women in Conception.*
6. *Of Miscarriage in Women.*
7. *A Guide for Women in their Labour.*
8. *A Guide for Women in their Lying-In.*
9. *Of Nursing Children.*

To Cure all Diseases in Women, Read the Second Part of this Book.

By *Nicholas Culpeper*, Gent. Student in *Physick* and *Astrology*.

Newly Corrected from many gross Errors.

London, Printed for *J. Churchill*, at the *Black Swan* in *Pater noster-row*. 1716.

BRITISH MUSEUM
18
60
JUN

To the MIDWIVFS of *England*, *Nicholas Culpeper* wiſheth Succeſs in their Office in this World, and a Crown of Glory in that to come.

Worthy Matrons,

YOU are of the Number of thoſe whom my ſoul loveth and of whom I make daily mention in my Prayers. And having (upon fixed Reſolutions) conſecrated the reſt of my Life to the Service of my Country, in what Knowledge I was brought up in, or have ſpent the greateſt part of my Studies about: The moving cauſe of which, was a ſerious Conſideration of the notable Injuries offered to Men and Women, and indeed to the Kingdom in general, by abſconding the Rules of Phyſick from them, either not Writing them at all, or to no purpoſe, which is ſo apparent, that a Man needs not the Eye of a Lynx *to ſee it, he may Read it running. though he is as blind as a* Mole, *if he hath but half ſo much*

much Natural Inſtinct. What inſufferable Injury is it, That Men and Women ſhould be trained up in ſuch Ignorance, that when they are Sick and have Herbs in their Gardens conducing to their Cure, they are ſo Hoodwinked, that they know not their Vertues. Is not this to uphold a Company of Lazy Doctors, moſt of whoſe Covetouſneſs *outweighs their* Wits, *as much as a Mill ſtone outweighs a Feather? How they will Anſwer for it another Day, God knows, I pity their Conditions: This World will not laſt always. The Conſideration of this, I ſay, put me upon it, to write* Phyſick *in my Mother-Tongue. I Thought, and yet I think I am not miſtaken in my Thought, that it were a good acceptable Work, well pleaſing both to God and Man, to employ that Talent God hath given me, for the repreſſing of this ſo great, ſo apparent, ſo ſenſible an Evil. If I fail, it's in the Power, not in Will; and God accepteth the Will for the Deed, and ſo will godly People; for Godlineſs is derived from Godlikeneſs. I conceived a few Thoughts, and I hope to bring them to perfect Birth,* viz. *To lay down ſome Rules whereby a Man may as well prevent Sickneſs be-*

fore

fore it comes, as a remedy for it when it is come. And that this may be done Methodically, for things look beſt when they are in Order, becauſe God is the God of Order, I determined to Write of the Preſervation of Man, even from his Conception to his Grave. What now remains, but to bring this Determination into Act? In doing which, I began here, and having begun here, to whom ſhould I Dedicate it, but to you? And though I confeſs the Theory *of this be requiſite, very requiſite to all Women, yet to whom doth the* Practical Part *of it belong, but to your ſelves? If you pleaſe to make Experience of my Rules, they are very plain, and eaſie enough; neither are they ſo many, that they will burthen your Brain, nor ſo few that they will be inſufficient for your Neceſſity. If you make uſe of them you ll find your Work eaſie, and you need not ca'l for the help of a* Man Midwife, *which is a Diſparagement, not only to your ſelves, but alſo to your Profeſſion. And let me tell you this (and I'll tell you but the Truth) to your Knowledge Care and Skill is committed both the being, and well being of Women in Labour. The Creator of Heaven and Earth,*

the God of all the World, the greateſt Being of all Things, commits the Life of every Child of his to your Charge, even from the very firſt Minute that he allots it to draw it's Breath, and at your hands will he have an account of it another day. Oh! What manner of Woman ought a Midwife *to be! With what Knowledge, Skill, Care, Induſtry and Sincerity ought ſhe to perform her Office? Let every honeſt VVoman that takes this Charge upon her, take care of it; and when ſhe comes to deliver a VVoman, let her know that for that Day or Nights VVorks, ſhe muſt another Day give account before* Jehovah, the Lord Jeſus Chriſt, *and all the* Angels.

So ſoon as you have read this, you will preſently agree with me, That a Midwife *ought to be as quick ſighted as* Argus, *her wits muſt be in her Head for Books are at home.* Hippocrates *was never better skill'd in the Rules of Phyſick than a* Midwife *ought to be.*

To windup all in a word All the Affections that can be in a VVoman ought to be a in a Midwife, *the firſt ſtep to which is, To know your Ignorance in that part of Phyſick which*

is

is the Basis of your Act. When you know what you want, then you know what to crave; and you know who said, If any want Wisdom, let him ask it of God (*not of the* College of Physicians, *for if they do, they may to hap go without their Errand, unless they bring Money with them*) for he gives liberally to all Men, and upbraideth no Man. *Many of you are Antient, but if you be too Old to learn, you are as much too proud. God speaks not now by Voice to Men and Women as formerly he did, but he speaks in, and by Men, and 'tis no part of Wisdom for to stop the Ear against it. When* Christ *Preached in* Noah, *the Old World did so, and you know what came after. I confess, God hath given me some little Sparks of Knowledge, I do not call them little as they come from God, for such a word would hold forth if not* Blasphemy, *yet* extream Ingratitude; *But I call them little comparatively in respect of what shall shortly be revealed to the Sons of Men. You all know the day must break before the Sun riseth, and this I know as surely as I know my own name) if I reveal what I know, this light shall increase in me to a perfect day. If*

I hide it, I know as well what became of that Servant that wrapped up his Talent in a Napkin, and buried it in the ground; and when I think what will become of him, I tremble to think what will become of others that do the like.

To conclude: Grave Matrons, *be diligent in your Office, and be as careful as diligent, as well to prevent Evils* before *they come, as to provide for them* when *they are come. So may you expect the Bleſſing of God upon you and yours, the Lord will Build your Houſes as he did the* Midwives *of the* Hebrews, *when* Pharaoh *kept their Bodies in a great Bondage, as* Phyſicians *of our Times do your Underſtandings. And when the Days allotted for you to live in this World are expired, and the time of your change ſhall come, the Lord will provide an Habitation for you not made with Hands, which never paſs away. You know who it was that promiſed,* If you be faithful to Death, you ſhall have a Crown of Life.

Laſtly, *Let me intreat the favour of you all, That if you by your own experiences find any thing which I have written in this Book, not to be according to truth, for I am but a Man, and therefore ſubject to failings, firſt judge charitably of me*: Charity and Honeſty always walk hand in hand together, and think ill of no Man. 2dly, *Acquaint me with them, and they ſhall be both acknowledged and amended. As for my ſelf, I deſire during my life, always to remain,*

Yours to what I may, or can,

Nich. Culpeper.

Of the Veſſels dedicated to GENERATION.

BOOK I.

PROOEMIUM.

THE *Eternal God*, the *Creator* of all things having made that wonderful Work of his the Frame of this World (every jot of which ſheweth forth the infinite Power and Glory of God to the Sons of Men; for *God made the World to ſhew his infinite Power and Wiſdom, and he will deſtroy the World to ſhew his Juſtice; and he yet preſerves the World to ſhew his Mercy and Patience to the Sons of Men*) he afterwards made Man in his own Image, an *Epitome* of all that he had made, in ſuch a manner, that whatſoever is to be ſeen in the World may be found in Man. And he made him Ruler over the Workmanſhip of his Hands, ſo that there is nothing within the whole Circle of the Creation which God did not make ſubject to the induſtrious Capacity of Man; but Man being thus happy, made himſelf as unhappy by his Fall, that he is loathſome even to himſelf and others, even at his very Nativity, which is moſt pathetically deſcribed in *Ezek.* 16. 4, 5. *And as for thy Nativity in the Day thou was Born, thy Navel was not cut, neither waſt thou waſhed in Water to ſupple thee; thou waſt not ſalted at all, or ſwadled at all. No Eye pitied thee to do any of theſe unto thee, to have compaſſion upon thee, but thou waſt caſt out into the open field, to the loathing of thy Perſon in the Day that thou waſt Born;* And from this original Sin proceed thoſe

abominable Actions which we may daily ſee in the World; for by it the Underſtanding is blinded, the Will perverted, and Conſcience ſhipwrack'd. After this, the Lord in pure Mercy to Mankind, ſent the Lord *Jeſus Chriſt*, his only begotten Son, who was equal with the Father, to take our Nature upon him, and thereby unites us again to the Deity, and to ſatisfie his Juſtice to the uttermoſt for our Sins, whereby we are again intereſted in Heaven; what remains then of us to be done more than by conſidering the uncertainty of Man's Life, and how many Caſualties he is ſubject to here below, to labour what in us lies to ſearch out the ſecrets of Nature, whereby we may preſerve our own Lives, the more to glorifie our Maker, and to communicate that knowledge, which by our induſtry we have obtained, unto the Sons of Men our Brethren: Doubtleſs this was that which moved *Solomon* to make choice of Wiſdom, accounting Riches but dung, and a Kingdom but vanity; neither did he keep cloſe his knowledge to himſelf (as too many now a days do) but he publiſh'd large Diſcourſes both of Birds and Beaſts, Herbs and Trees, and of all the Stars of Heaven, however through the Iniquity of the Times they are ſince loſt. The very ſame Principles firſt moved me to publiſh what I knew to the World; and experience witneſſeth to me, that the more I reveal that knowledge God hath given me to the World, the more he ſtill teacheth me; and being determined within my ſelf, not to give over till I have finiſhed the whole Body of Phyſick, I begin firſt at the Principles, namely, The Anatomy of the Veſſels dedicated to Generation; for above all things I hold it moſt fitting that Women (eſpecially Midwives) ſhould be well skill'd in the exact knowledge of the Anatomy of thoſe Parts. Let it not be objected to me that many good Midwives are ignorant of it: What then, The more is the pity, ſay I: muſt not I teach my child a reaſon what it ſaith, becauſe a Parrot can ſpeak as plain as it without it? A Midwife is (or elſe ſhould be) Natures helper; and how can any help Nature, unleſs ſhe be well skill'd in the

Tools

Tools by which Nature doth her work? This then is the Buſineſs of this Book, *viz.* To give you a brief, yet very perfect Anatomy of thoſe Members which Nature uſeth as Inſtruments to beget its like, to which I have added ſome means how to preſerve them clean and pure, the neglect of which I conceive to be the reaſon of moſt Miſcarriages in Women, nay, and of the Death of Children in their Infancy: Which being done in all reaſon, the manner of Nature's forming the Work, and faſhioning the Child in the Womb, is next to enſue, ſhall (the Lord aſſiſting me) in the next place be handled.

The Inſtruments of Generation are two ſorts, *Male* and *Female*: Their uſe is the Procreation of Mankind; the Operation is by *Action* and *Paſſion*, the Agent is the *Seed*, the Patient *Blood*: So that the Body of Man being compoſed by Action and Paſſion, he muſt needs during his Life be ſubject to them both. Let no Man object to me, that many have written worthily of this ſubject before; 'tis very probable; and 'tis true that there is no leſs reaſon and underſtanding required to judge of Sciences formerly written, than there is to be the firſt Writers of them. I have been as plain as I can, and that ſatisfies me, and ſo I hope it will do all honeſt People.

To return to our purpoſe, that this may be made clear and honeſt, Women know what they have to do, I ſhall divide this Book into two Sections.

viz. { 1. *Genitals of* MEN.
{ 2. *The Genitals of* WOMEN.

All theſe are far more exactly deſcribed in Veſlingus's *Anatomy in Engliſh. And alſo in* Riolanus's *Anatomy, they are moſt clearly deſcribed, with the Diſeaſes incident to theſe Parts, and the Seat the Diſeaſes. And for the Cure of all Diſeaſes, ſee* Riverius's *Practice of Phyſick in Engliſh.*

They that think the uſe of theſe Medicines is too brief (it's ſo only for cheapneſs of the Book) let them read

theſe

theſe Books of mine, viz. *Platerus*, *Sennertus*, *Riverius*, *Riolanus*, *Bartholinus*, *Johnſon*, *Veſlingius*, &c.

SECT. I.

The Genitals of MEN.

FIrſt for the *Genitals* of Men (for I hope good Women will pardon me for ſerving mine own Sect firſt) ſome prepare Matter to make Seed of, and they are called *Vaſa Præparantia*; ſome elaborate, or work this Matter, as the *Corpus Varicoſum*; ſome make the Seed fruitful, as the *Stones*; ſome carry the Seed back from the Stones, and thoſe are called *Deferentia*; ſome keep or contain the Seed ſo carried, as the *Seminal Veſſels*, or the *Proſtatæ*; ſome ejaculate or caſt out this Seed from the Veſſels into the Womb, as the *Yard*. I would willingly ſpeak a Word or two of each of theſe Parts; but leſt kind Women (whom my intent is to pleaſe in this Treatiſe (if doing good to them will pleaſe them) ſhould be offended that I explain not thoſe ſtrange Names which the *Rabbies* of our and former Ages have uſed to muffle up our Eyes, leſt we ſhould ſee the truth, and ſo break the Yoaks of Bondage from off our Necks) leſt (I ſay) they ſhould be offended, I deſire them to take notice, that they ſhall find them all explained in an Alphabetical Order at the latter end of the Book; the Iniquity of former times hath been ſuch, that I want fit Engliſh Terms to expreſs them, unleſs I ſhould Coin them, and that I leave to be done by ſuch as affect Novelties. If I ſhould every time I mention their outlandiſh Words (part of which are *Greek*, part *Latin*) ſtand to explain them, it would trouble the Readers Patience much to read them, and mine more to write them; therefore when you meet with them, ſearch the Table at the latter end of the Book and you may underſtand them.

I would deſire ſuch Gentlemen that are skilled in Anatomies (of which I am afraid there are but a few) to pas-

pardon me in that I have not follow'd the vulgar Rules of Anatomy. I desire them to know that I am not unskilled in most Anatomies that are written; and have been an Eye-witness in all I have written: My Opinion is, that he is not very wise that altogether neglects Authors, but he is a Fool in grain that believes them before his own Eyes. I commit my Writing to the Tryal and Censure of Time, as they have done before me, and shall with gladness embrace that Man that in the Spirit of Meekness (which is next of kin to the Spirit of God) tells me of my Errors. Be diligent, be diligent; God and good Men hate idle Men and Women; and that you may be Methodically diligent, be pleased to accept of this first Section, subdivided into these ensuing Chapters; I hope you will pardon me if I should be a little critical, or at least forbear your Censure till you know, and are able to prove I am in an Error; he that Censures before he knows, publisheth to the World that he is an envious Fool. They that would be knowing Physicians, let them study these Books of mine, *viz. Platerus, Sennertus, Riverius, Riolanus, Bartholinus, Johnston, Vesslingius*, &c.

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Of the Preparing Vessels	1
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Of all these in Order; and although (perhaps) they may be more than many of you have heard of, yet not one more than is true, nor a tittle more than is useful.

CHAP.

CHAP. I.

Of the Vaſa Præparantia.

Their Names. THeſe *Galen* calls ἀγγεῖα προηγουμενικὰ, and the Latins *Vaſa Præparantia*, the fitteſt term we in Engliſh can give them (for we muſt borrow terms of other Nations that we may make the common People believe Wonders, that ſo our ſelves may grow rich and proud, and keep Folk in ignorance, though to their own undoing, and the loſs of many a dear Life) is *Preparing Veſſels*, which name *Uſe.* is taken from their office which is to prepare that matter or ſubſtance which the Stones convert into Seed, and fit it for that work; they are in number four, two Veins, and as many Arteries.

And here by the way let me inſtruct you in one Notion (for I make no queſtion but Phyſicians have kept you in ignorance enough) the Liver is the Original of Blood, and diſtributes it through the Body by the Veins and not the Heart, as *Ariſtotle*'s waking Dream was, *viz.* That the Heart was firſt formed in Man and is the ſeat of Blood, and the *Sun* of the Body, as the *Sun* is the Heart of the World: But we ſhall prove another manner of *Miſcrocoſmical Sun* by and by, when we come to ſhew Aſtrologically how Man is formed in the Womb. *Veſlingius* and many other Anatomiſts which danced after *Ariſtotle*'s Pipe, fell into the ſame Error. It's uſe is to nouriſh the Body and repair decaying Fleſh; and that you may conceive to be the reaſon why Men which keep a very ſlender Diet fall away in Fleſh, becauſe they want Food to breed Blood enough to nouriſh them. The Heart is the original of the vital or quickning Spirit, which it diſtributes to the Body by the Arteries; I pray remember this all along. For you ſee ſome effects of it in the next Chapter.

Number, Original. The Veins (as I told you) are two, a right and a left; the right proceedeth from the *Vena Cava*; the left from the Emulgent Vein,

Vein, although happily through that ignorance you have been trained up in, you know not what belongs to theſe Veins, neither is my preſent task to teach you; yet hereby you may come to a ſight of your ignorance, and that is the firſt ſtep to knowledge; and I aſſure you, if you want love to knowledge no more than I want will to teach you, you may (if God hinder not) have more by one half than you have, before you be two Years older.

I confeſs the Learned make a grievous quoyl what the reaſon is, theſe two Veins ſhould proceed from a different Root: I could quit them, and mine own Opinion too, and *I* ſuppoſe you partly believe it; but *I* forbear, it being my opinion that young Naturaliſts as well as young Chriſtians, ought not to be led into doubtful diſputations.

Both Arteries ariſe from the great Artery, which *Greeks* call ἀορτὴ, which indeed the great Trunk and Original of all the Artires.

Such as would cure all Diſeaſes, let them read theſe Books of mine, viz. *Platerus, Sennertus, Riverius, Riolanus, Bartholinus, Johnſton, Veſlingius* &c.

CHAP. II.

Of the Corpus Varicoſum.

YOU remember what *I* told you was the uſe of the Veins and Arteries; the preparing Veins and Arteries, the one carrying Blood, the other vital Spirits, and all tending to the Propagation of Man: All four tend down directly to the Stones, 'Tis not my preſent ſcope to tell you which way: They ſerve as Labourers to carry the Stones what they need; as *Its Uſe.* Labourers carry Brick and Mortar to the Maſons to build an Houſe, ſo theſe carry Blood and vital Spirits to the Stones to make Seed, and now you know whereof Seed is made, *viz.* Vital and Natural Blood, or Blood and Vital Spirits (which you pleaſe) concocted by

by the Stones. We ſhall have occaſion further to ſpeak of this before we come to a Concluſion of the Book, it is not proper in this place. But ſtay a little, Labourers temper their Mortar before they bring it to the Bricklayers; neither is it fit the Stones ſhould do all the Work themſelves, having four Servants to attend them, therefore theſe four Veſſels, though at their firſt deſcenſion they keep at ſmall diſtance the one from the other, before they enter the Teſticles or Stones (call them by which Name you pleaſe) they make a moſt curious implication, intertexture, or twiſting the one from the other, which the Greeks call ἀνακοίμωσις (if I be not miſtaken) the Word ſignifies a *Kiſs*, ſometimes the Veins go into the Arteries; ſometimes the Arteries into the Veins; then they ſeparate again; the beholding of which brings an exceeding deal of delight to the Eye, and content to the Mind (I cou'd ſhew it any Man in the Anatomy of a Dog) this Implication, weaving or twiſting as I called before) is that which ſome Chirurgions called *Pampiniformis*, and ſome *Corpus Varicoſum*, which was the thing propounded to be treated of in this Chapter.

I do confeſs the ſame contexture of Veins and Arteries though not in the ſame form, may be found in other Parts of the Body, as in the Arms and Legs, elſe a Man being there wounded could not bleed to Death, for unleſs the vital Spirit comes out as well as the Blood, he might but loſe the Nouriſhment for the time, he could not loſe his Life. But to proceed——

Subſtance. Form. The ſubſtance of this interweaving of the Veins and Arteries is very hard, long, almoſt in form of a Pyramid, without any ſenſible hollowneſs.

Uſe. Their Uſe is to mix exactly the Blood and vital Spirit, and of them both to make one Body, they being alſo to change the colour of them from red to white, that ſo the Stones may have a fit matter to work upon, and the eaſier Work to do; therefore this interweaving reacheth down even to the Teſticles themſelves, till it even pierce their Subſtance.

CHAP.

CHAP. III.

Of the Teſticles, or Stones.

THE Stones are called in Latine, *Teſtes*, that is witneſs, becauſe they witneſs one to be a Man; ask the Pope elſe, he will tell you I ſay true. The Greeks call them *διδυμοι*, becauſe they are two. I need not tell you where they are placed, for every Boy that knows his right hand from his left knows that. *Names.* *Place.*

Their Subſtance is white, ſoft and ſpungy, full of ſmall Veins and Arteries, and that's the reaſon that when Humours flow down into them, they ſwell to ſuch a bigneſs. *Subſtance.*

Their Form is oval, but their bigneſs is not alike, ſay *Authors*; he that hath a mind to know, it's but feeling: They ſay the left is the biggeſt, but the right is the hotteſt, which (ſay they) breeds the beſt and ſtrongeſt Seed; and ſo they ſet Nature together by the ears with it ſelf as though the Stones could not agree in their own *Action*. I ſuppoſe the firſt reaſon of this Fancy in *Authors* aroſe firſt from a truth (as indeed moſt Errors did) they knew there was both a *Microcoſmical Sun* and a *Microcoſmical Moon* in the Body of Men; the one of which gave vital Heat, the other radical Moiſture to it: Then comes old *Ariſtotle*, and he finding that the *Cæleſtial Sun* ruled the right Eye, and almoſt all the right part of Man, and the *Cæleſtial Moon* the left, and having overweening conceit of himſelf that he knew every thing, tho' indeed he knew nothing at all rationally of the influence of the Planets upon Man, preſently concludes (before once he had looked whether or no he could prove it) that it was the *Cæleſtial Sun* which cauſeth the heat and ſtrength of the right ſide of the Body, which indeed is no ſuch matter, for it is the *Microcoſmical Sun* within the Body which gives the heat to it, and the *Microcoſmical Moon* which gives the radical moiſture, *Form.*

moiſture, and that *I* prove this Argument, becauſe Man is internally hotteſt in the Winter-time, when the *Celeſtial Sun* is the greateſt diſtance from him, as appears by the quickneſs of his digeſtion then. Each Stone hath a Muſcle, which the Learned called *Cramaſter*, from the *Greek* word κρεμαω, which ſignifies to hold up, becauſe they pull up the Stones in the Act of Generation, that ſo the Veſſels being ſlackned, may the better void the Seed. Age as weakens theſe Muſcles, and then the Stones hang down lower than they do in the Youth and Health.

Muſcles.

The Uſe of the Stones is, *Firſt*, to convert Blood and Spirit into Seed for the Procreation of Man; and yet by your leaves, they convert not all the Blood that comes to them into Seed, but keep ſome for their own Nouriſhment. *Secondly*, They add heat, ſtrength and courage to the Body, and that appears, becauſe Eunuchs are neither ſo ſtrong, nor hot, nor valiant as other Men; neither is an Ox ſo hot, or valiant as a Bull. As for the Tunicles or Skin that cover and enwrap the Stones, they conduce nothing to our preſent ſcope, *I* willingly omit them.

Uſe.

Tranſverſe the Stones into a ſmall Body like a Silk Worm, which is called *Epididymis*; by one extremity of which, the Veſſels call'd *Deferentia* enter the Teſticles, and from thence carry out the Seminal matter; from the other extremity paſſes that Veſſel call'd *Faculatorium.*

CHAP. IV.

Of the Vaſa Deferentia.

THe Veſſels call'd *Deferentia*, are thoſe which carry the Seed, being perfected and throughly concocted by the heat and force of the Stones, from the Stones to the Seminary Veſſels, which are ordain'd to keep it till time ſerve or need require, its expulſion.

Their Office.

They

They are in number two, and no more, in colour White, in ſubſtance Nervous or Sinewy; they have a certain obſcure hollowneſs in them, and therefore *Herophilus* calls them πόροι ἀπερμάτικοι, or the *Spermatick Pores*. *Number.*

They ariſe up from the Stones even unto the Belly, not far diſtant from the Preparing Veſſels; when they are come into the Cavity of the Belly, they turn back again, and paſs to the back ſide of the Bladder, between it and the right Gut, when they come near the neck of Bladder, they are joined to the Seminal Cells, which are not much unlike the Cells of an Honey-comb; theſe Cells contain an oily Subſtance, for they draw the ſofty Subſtance from the Seed, which they empty out into the paſſage of Urine, chiefly in the Act of Copulation: The ſuppoſed reaſon is, that the thin internal Skin of the Yard be not offended with the *Acrimony* or ſharpneſs of the Seed. The *Vaſa Deferentia* having paſſed, theſe fall into the *Glandulæ Proſtatæ*, which are the Veſſels ordained to keep the Seed; to them now turn we. *Uſe.*

To be a skillful Phyſician, ſtudy theſe Books of mine; viz. *Platerus*, *Sennertus*, *Riverius*, *Riolanus*, *Bartholinus*, *Johnſton*, *Veſlingius*.

CHAP. V.

Of the Seminal Veſſels.

THE *Proſtatæ* or *Glandulæ Seminales*, are of ſuch a Body as the Vulgar when they find the like in their Meat, call Kernels. *Deſcription.*

They are placed between the Neck of the Bladder and the right Gut. Theſe compaſs about the *Vaſa Deferentia*, and through the midſt of theſe paſſeth the *Urethra*, or common paſſage both for Seed and Urine; you may if you pleaſe, call it the Conduit of the Yard, I know not ſuddenly what fitter Engliſh *Place.*

liſh word to give it; I am perſuaded, and I have ſome hundred of crabbed terms to witneſs it, that the Phyſicians have taken far more pains to lead Men into ignorance, than I ſhall or can do to reach them knowledge, the ignorance of our Fore-fathers made Phyſicians laugh in their Sleeves; but the end of all things haſtens, and that knowledge is breaking out, which ſhall ſo enlighten the world, that he who hath but half an eye may ſee their baſeneſs without a pair of Spectacles. At the mouth of the *Urethra*, where it meets with the *Vaſa Deferentia* which is (as I told you) in the Seminal Veſſels, is a *Caruncle* (there is another of their terms) in plain Engliſh a thick Skin, its office is, that the Seminal Veſſels being of a Spungy nature, might not ſhed their Seed againſt their Wills This Skin which is very full of Pores, the Pores open through heat of the act of Copulation, and ſo gives paſſage to the Seed, which being of a very ſubtil Spirit (and the Subtiler for being moved) will paſs through as Quick ſilver paſſeth through Leather; you can ſee no holes in the Leather by which it paſſeth, neither can you ſee in this Skin, unleſs in the Anatomy of a Man that had ſome violent running of the Reins when he died, then they are conſpicuous; for indeed theſe Veſſels are the proper ſeat of that Diſeaſe, however it came in time to be called the Running of the Reins: I have often read that the Reins ſeparate the Urin, but that they contain Seed is believed by none but by the Sons of *Tradition*.

Beſides, many times, by hanging of a Dog his Breaſt, being ſwell'd by retaining his Breath, and his Bowels being compreſſed by ſwelling of that hard dung ſticking in the right Gut (which will always be if you give him binding Meat the day before you hang him) doth ſo compreſs the Veſſels, that you may plainly diſcern theſe Paſſages or Pores open. Many times when Children are cut for the Stone, in drawing away the Stone (which in my opinion is a likelier way to cure Children) I ſay, many times in drawing away the Stone, theſe Veſſels are torn, and then if happily the Patient

ent happen to live, he may keep other Mens Children if he pleaſe, but will never be able to get one of his own. Their ſubſtance is hard ſpungy, of the bigneſs of a Walnut, or very near; and their uſe was taught you in the former Chapter.

CHAP. VI.

Of the Yard.

THe Latins have invented very many Names for the Yard, I ſuppoſe done by Venereous People (which *Rome* it ſeems was full of them, ſince which times Vices have increaſed there faſter than Virtues) I intend not to ſpend time in rehearſing the Names, and as little about its Form and Situation, which are both well known, it being the leaſt part of my intent to tell People what they know, but teach them what they know not.

1. The Parts of it are partly common to it, and the reſt of the Body. *1ſt.* The outward Skin, which inveſteth the whole Body; the Eyes, Mouth, *&c.* excepted; as alſo the top of the Yard, the Greeks call it ἐπιδερμον, the Latins *Cuticula*; and we in Engliſh, the outward Skin, or Scarf-skin; it is very thin, as thin as the Skin you peel off from the outſide of a Codlin, it is eaſily loſt, and as ſoon grows again, and is altogether void of Senſe; you may eaſily thruſt a Needle through it and feel no pain; Its uſe is to defend the other Skin from Duſt, Smoak, or what elſe might offend it, or penetrate its ſubtil Pores. *2d.* The Skin the Greeks call δέρμα, the Latins *Cutis*, which is ſomewhat thick and full of Pores, through which the Sweat and Fulginous Vapours of the third concoction (which concocts Blood into Fleſh) paſs out; theſe Pores are very many, as thick as the holes of a Sive, but not ſo big, indeed they are as thick as they can be, and ſo ſmall that they are not viſible to the Eye; therefore Phyſicians call Sweating and the Paſſage of Vapours through them, *Inſenſible Tranſpiration*, indeed they

Parts of the Yard common.

they are far wider in ſome Men and Womens Bodies than they are in o her ſome, and that's the reaſon ſome Sweat more and eaſier than others do, and ſuch as do Sweat often and eaſily are not ſo ſubject to Fevers as thoſe are which do not, becauſe Fevers are uſually c uſed by Sooty or Fuliginous Vapours; which infect the Blood, which often Sweating conſumes, and ſuffers them not to putrifie: Hence it comes to paſs that Sweating is a laudable remedy in Fevers, I confeſs this Skin is ſomewhat thinner upon the Yard than it is upon ſome other Parts of the Body: flaggy when the Yard ſtands not, but ſtiff when it doth; this Skin it very ſenſible, becauſe the Nerves concur to make up its Being. And here I beſeech you to take Notice of another grand Truth, *viz. That the Brains give Senſe to the Body by the Nerves or Sinews (as the vulgar call them.)* And yet *Ariſtotle* for all his great Learning, was of Opinion that the Senſe lay in the Fleſh, not in the Skin; and *Avicen* a notable *Arabian* Phyſician held it lay in the Fat, which is more ridiculous than the former.

3. The *Carnea Membrana*, or fleſhy Skin, ſo called, becauſe it lies between the Fleſh, not becauſe its Body is fleſhy paſſeth in other Parts of the Body underneath the Fat and ſticks cloſe to the Muſcles; but in the Yard there is no Fat at all, only a few ſuperficial Veins and Arteries paſs between the former Skin and this, which when the Yard finds are viſible to the Eye. Theſe are the Parts common both to the Yard and alſo to the reſt of the Body, which although I have been ſomewhat large about, yet I cannot account it tedious, becauſe it conduceth to the teaching of Knowledge to my Country Men and Women, who have been too long Reined in with the Bridle f Ignorance by Phyſicians, that ſo they might the better e ridden by them; for juſt for all the World as the Popiſh Prieſts ſerve thoſe they call the Laity, which is but a Word derived from the Greek Word λαος, which is People in plain Engliſh, as though the Prieſts were no People, but either Angels (or which is more probable) Monſters; as I ſay, the Popiſh Prieſts ſerve their Laity, ſo

do

do our Phyſicians ſerve the commonalty of this Nation, *viz.* hide all from them they can; for they know (as well as I know I am alive) that ſhould the vulgar but be a little acquainted with their Myſteries, all their jugling and Knavery would be ſeen, and their Wealth and Eſteem, which is the *Diana* they adore, would be put to a nonplus; and that's the reaſon when you hear any of them cry out againſt me for Writing Phyſick in my Mother-tongue, they bring no other Arguments than what the Papiſts bring for themſelves in the ſame Point; neither have they Wit enough to make any better. One holds the *Word of God*, the other *Phyſick* to be a Myſtery, and the vulgar muſt be ignorant in them both, or elſe will they do themſelves a miſchief. A learned Argumen! Knowledge doth Men a miſchief; what a mad Man was *Solomon* to ask that when he had all the World to chooſe in? he ſhould have asked of God a heap of Money as big as Mount *Ætna*, and then above three quarters of the People in this Nation would have been of his Judgment. Thoſe Parts of the Yard which are peculiar to itſelf, and to no other Parts of the Body are ſix.

Parts of the Yard particular to it ſelf.

1. *Two Nervous Bodies.*
2. *The Septum.*
3. *The Urethera.*
4. *The Glans.*
5. *The four Muſcles.*
6. *The Veſſels.*

Of theſe in Order.

The two Bodies (for they are two, though joyned together) are long, hard and ſinewy; they are ſpungy within and full of black Blood; the ſpungy Subſtance of the inward part of it ſeems to be woven together like a Net, and conſiſts of innumerable twigs of Veins and Arteries. The black Blood contained therein is very full of Spirits, and the Latins call it *Pectiniformis.* The delights or deſire of *Venus* adds heat to theſe which cauſeth the Yard to ſtand: and that's the rea-

reaſon venereal ſights and venereal tales will do it; it needs be no ſtranger to any, that *Venus* (being a Planet cold and moiſt) ſhould add heat to thoſe parts, than that the *Moon* (being colder and moiſture than ſhe) ſhould burn by night, as the Scripture witneſſes, *Pſal.* 121. 6. an Aſtrologer can give you a natural reaſon of either. and ſo ſhall I when I come to handle the Formation of the Child in the Womb Aſtrologically; the hollow ſpungy intertexture or weaving was ordained purpoſely to hold or contain the ſpirit or venereal heat; ſo that the Yard may not fall before it hath done its work, you ſee what a rational piece the Lord made, when he made Man. Theſe two lateral or ſide ligaments of the Yard where they are thick and round, ſpring from the lower part of the ſhare-bone, and not from the upper part, as *Galen* dreamed: at the beginning they are ſeparated the one from the other, and reſemble a pair of horns, or the Letter Y, where the *Urethræ* or common channel of Urin and Seed paſſeth between them.

2. They, ſoon as they come to the joyning of the ſhare bone, are joyned by the *Septum Lucidum* which is my ſecond internal part to be deſcribed: it is in ſubſtance white and nervous, or ſinewy; its office is to uphold the two lateral or ſide-ligaments, and the *Urethra.*

3 The *Urethra* is the third of the internal parts of the Yard, and for which all Phyſicians have given ſuch an uncouth word, it is nothing elſe but the Channel by which both Seed and Urin is conveyed out.

It is in ſubſtance ſinewy, thick, ſoft and looſe, like to that of ſide-ligaments before mentioned, it begins at the neck of the Bladder, yet doth not ſpring from it (for if you boyl the Bladder of any Beaſt, you may ſee it ſeparate it ſelf from it) but is only joyned to it, and ſo paſſeth to the Glans.

In the beginning of it are three holes; one in the midſt which is largeſt, which receives the Urin into it; the other two are ſmaller, which are ſent from each ſeminal Veſſel to it, by which it receives the ſeed.

4. The

The Muſcles of the Yard are four, two on each ſide: But before I treat of them, give me leave to tell what a Muſcle is. *A Muſcle is an Inſtrument of voluntary Motion, without which no part of the Body can move it ſelf*; the *Microcoſmical Sun* moveth the whole Body, as we ſhall ſhew more hereafter; but becauſe there is no way from the beginning of a thing to the end, without a mean, ſo the *Microcoſmical Sun* in the Body makes uſe of the Muſcles to move the Body.

It conſiſts of Fibrous Fleſh to make up its Body, of Nerves for its Senſe, of Veins for its Nouriſhment, of Arteries for its Vital Heat, of a *Membrana* or Skin to knit it together, and to diſtinguiſh one Muſcle from another, and all of them from the Fleſh, you may, if you look, eaſily diſtinguiſh them in a Leg of Mutton, or any other Meat where they are. But to proceed, The Yard (as I told you) is endued with four of them, two on each ſide. It is my preſent ſcope to ſhew whence they ariſe; only take notice, that the one of each ſide is ſhorter and thicker, and their uſe is to erect the Yard and to make it ſtand, and are therefore called *Erectores*. The other are longer and ſmaller, and their office is to dilate or open the lower part of the *Urethra* or Channel, both for making Water, and voiding the Seed, and are therefore called *Acceleratores*.

5. The *Glans* is the extream Part of the Yard, ſoft and of an exquiſite feeling, by reaſon of thinneſs of the Skin wherewith it is cover'd; it is cover'd with the *Præputium* or fore-Skin, which in ſome Men covers the top of the Yard quite cloſe, in others it doth not, which moving up and down in the act of Copulation, brings Pleaſure both to the Men and Women: The top of this is that which the *Jews* were commanded to cut off on the eighth day. The Ligament by which the *Præputium* or fore-Skin is tied to the *Glans*, called *Frænum*, or the Bridle.

6. The Veſſels of the Yard are Veins, Nerves and Arteries. And yet *Veſalius*, (if *Columbus* ſpeak true) affirm'd (tho' moſt falſly) that there was neither Vein nor

Nerve in it. Some Veins and Arteries paſs by the Skin, and, as I told you before, are viſible to the Eye, others paſs by the inward part of the Yard; here the Arteries are wonderfully diſpers'd thro' the Body of the Yard, far exceeding the Diſperſion of the Veins; for the right Artery is diſpers'd to the left ſide; and the left to the right ſide.

It hath two Nerves, the leſſer of which is beſtowed upon the Skin, the greater upon the Muſcles and Body of the Yard. To cure all Diſeaſes, read my *Platerus*, *Sennertus*, *Riverius*, *Riolanus*, *Bartholinus*, &c.

SECT. 2.

Of the Genitals in Women.

HAving ſerv'd my own Sex, I ſhall ſee now if I can pleaſe the *Women*, who have no more cauſe than Men (that I know of) to be aſham'd of what they have, and would be grieved, as they had cauſe (for they could not live) if they were without; but have cauſe, if they rightly conſider of it, to thank me for telling them ſomething they knew not before. I ſhall divide it into theſe Chapters: 1. *Of the Privy Paſſage.* 2. *Of the Womb.* 3. *Of the Stones.* 4. *Of the Spermatick Veſſels.*

(*All theſe are far more exactly deſcribed in* Veſlinguis's *Anatomy in Engliſh. And alſo in* Riolanus's *Anatomy they are moſt clearly deſcribed, with the Diſeaſes incident to the Parts, and the Seat of the Diſeaſes. And for the Cure of all Diſeaſes, ſee* Riverius's *Practice of Phyſick in Engliſh.*)

CHAP. I.

Of the Privy Paſſage.

IN this I ſhall conſider but theſe ſeven following Parts.

1. The

1. The Lips, which are visible to the Eye at the first Sight, they are framed of the Body,/† and have pretty store of spungy Fat; their use is to keep the internal Parts from Cold and Dust.

† *You may see what they are at the beginning of the Chapter of the Yard.*

2. The *Nymphæ* or Wings which appear when the Lips are sever'd, they are framed of soft and spungy Flesh, and the doubling of the Skin, placed at the sides of the Neck, they compass the *Clitoris*, and in Form and Colour resemble the Comb of a Cock.

3. The *Clitoris* is a sinewy and hard Body, full of spungy and black Matter within, as the side Ligaments of the Yard are; in form it represents the Yard of a Man, and suffers Erection and falling as that doth; this is that which causeth Lust in Women, and gives delight in Copulation, for without this a Woman neither desires Copulation, nor hath Pleasure in it, nor conceives by it. Some are of Opinion, and I could almost afford to side with them, That such kind of Creatures they call *Hermaphrodites*, which they say bear the Genitals both of Men and Women, are nothing else but such Women in whom the *Clitoris* hangs out externally, and so resembles the form of a Yard; I leave the Truth or Falshood of it to be judged by such who have seen them Anatomized: However, this is agreeable both to Reason and Authority, that the bigger the *Clitoris* is in Women, the more lustful they are.

4. Under the *Clitoris*, and above the Neck, is the Passage of the Womens Urin, so that the Urin of the Woman comes not thro' the Neck of the Womb, neither is the Passage of the Urin common as in Men, but particular and by itself; therefore in Injections for suppressing of Urin in Women, or the like, you may if you have not a Care, easily err, by putting the Syringe into the Neck of the Womb instead of the Passage of Urin.

5. Near this are four Caruncles, or fleshly Knobs, which because they resemble the form of Mirtle Berries, the Latins call them *Myrtiformes*: These are round in Virgins,

but hang flagging when Virginity is loſt, the uppermoſt of them is largeſt and forked, that ſo it might receive the Neck of the Paſſage of Urine, the other are below this on the ſides, they all keep back both Air and other things from entring the Neck of the Womb.

6. In Virgins theſe Caruncles or Knobs are joined together by a thin and ſinewy Skin or *Membrane*, interlaced with many ſmall Veins, which hath a hole in the midſt, thro' which the Menſtrual Blood paſſeth, about the bigneſs of ones little Finger, in ſuch as are grown up; this is that noted Skin which is called *Hymen*, and is a certain note of Virginity where-ever it is found, for the firſt act of Copulation breaks it. I confeſs much controverſie hath been amongſt Anatomiſts concerning this; ſome holding there is no ſuch thing at all, others, that it is, but it is very rare; the truth is, moſt Virgins have it; ſome hold all; I muſt ſuſpend my own Judgment till more Years bring me more Experience; yet this is certain, it may be broken without Copulation, as it may be gnawn aſunder by Defluxion of ſharp Humours, eſpecially in young Virgins, becauſe it is thinneſt in them, as alſo by unskilful applying *Peſſaries*, to provoke the Terms, and how many ways elſe God knows.

What Authors inſert of the *Hymen*, I can tell you; firſt the *Arabians* held it to be a Conjunction of five Veins ſo placed on both ſides, that they are joined together; This Opinion was long ſince exploded.

2. *Fernelius* and *Ulmus* were of opinion that the ſides of the Neck of the Womb ſtuck together, which in the firſt act of Copulation, were broken aſunder. This is as vain as the other.

3. *Severinus Pinæus* held it to be a *Membrane*, which bound together thoſe four Caruncles or fleſhy Knobs, as I deſcribed it before.

4. *Veſalius*, *Fallopius*, *Caſſerius*, and other *Italian* Anatomiſts held it to be a tranverſe *Membrane*, occupying the whole Cavity of the Neck of the Womb, and placed a little above the Neck of the Bladder. Whatſoever it be this is certain.

First, That where it is, it hath certain Veins in it which bleed in the breaking of it; and this was that note of Virginity which God gave to the *Hebrews*; and I my ſelf believe that it is naturally in all Virgins, unleſs they break it with their Fingers, or by ſome other means. For it is no way probable, that God would have given that for a certain ſign of Virginity, which *Columbus* and *Ambroſe Parry* ſay is not always found, and *Laurentius* denies that ever he ſaw it. It is very probable the *Hebrew* Virgins were more chary in preſerving it, than the *Italians* were; and good reaſon they ſhould, not only for their Honour ſake, but alſo for the command of God. The *Caruncula* or fleſhy Knobs, together with this, reſemble the form of a Roſe half blown, and therefore anciently called a Flower, and thence came the word [*to deflower a Virgin*.]

7. The Neck of the Womb is nothing elſe but the diſtance between the Privy paſſage and the Mouth of the Womb, into which the Man's Yard goes in the act of Copulation, and in Women of reaſonable ſtature it is eight Inches in length.

Its Subſtance is fleſhy without, skinny and exceeding wrinkled within. And it is ſo wrinkled,

1. That it may better retain the Seed in the Act of Copulation.

2. That it may dilate and ſtretch in the Travel or Bearing of Children, that the Paſſage may be wider; the Neck of the Womb is ſeated between the Paſſage of Urine and the Right Gut, to ſhew fond Man what little Reaſon he hath to be proud and domineer, being conceived between the Places ordained to caſt out Excrements, the very ſinks of the Body, and in ſuch a manner that his Mother was aſhamed to tell him how. It hath two *Membranæ*, and if you cut them you may perceive between them a ſpungious Fleſh, ſuch as is found in the ſide-Ligaments of the Yard which containeth Spirits, and cauſeth it to ſwell in the act of Copulation, and furniſheth it with innumerable ſprigs of *Veins* and *Arteries*. To Cure all Diſeaſes, read my *Pla-*

terus, Sennertus, Riverius, Riolanus, Bartholinus, Johnston, Veslingius, &c.

CHAP. II.

Of the Womb.

Galen and *Hippocrates*, and moſt of the *Greeks* call the Womb μήτραν and ὕστραν, and ſome γαστέρα, and therefore the uſual Word the Septuagint gives for [great with Child] is ἐν γαστὶ ἔχειν, the *Latins* call it *Matrix* ard *Uterus*; and we *Engliſh*, ſome follow the *Latin* Word *Matrix*, but the only Engliſh Word is the *Womb*. Its Parts are two, The Mouth of the Womb, and the bottom of the Womb.

Names.

Parts.

1. The Mouth is a hole at the entrance into it, which may be both dialated and ſhut together like a Purſe; for altho' in the Act of Copulation it be big enough to receive the Glans of the Yard, yet after Conception it is ſo cloſe ſhut, that it will not admit the point of a Bodkin to enter; yet again at the Woman's Delivery it is ſo open, that it makes room enough for the Child to come out, be it never ſo big. This was the matter of *Galen*'s Admiration, and gives cauſe to every one of us to admire at the wonderful Works of God in the Creation of Man! Who is there that knows himſelf, but may know there is an All-powerful God?

If the *Matrix* be inverted, hardned, ulcerated, have cSars on it, or be too moiſt, there can be no Conception: For if it be inverted, it is not directly oppoſed to the Yard, then cannot the Seed be directly caſt into it, the Seed cools, and by conſequence becomes unfruitful. If it be hardned, it admits not the entrance of the Glans or top of the Yard. If it be ulcerated, it flies the very touch of the Yard. If it have a Scar on it, there is no way for the Seed to enter in. If too moiſt, it cannot retain the Seed when it is in. Of all theſe their Signs and Cures,

Cures, in another Chapter. Only take notice, that *Hippocrates* in his firſt Book of the Diſeaſes of Women, affirms, That the often uſe of the Act of Copulation makes the Womb ſlippery, and hinders Conception. As alſo, tho' Authors ſay, it is the Inverſion or Hardneſs, or Ulcers, or Scars of the Womb hinders Conception by ſuch means as I recited, it is not probable to me; for *Nature* being ſet in the World by the Eternal God for the increaſe and Multiplication of things in the Elementary World, hath placed a *Magnetick Vertue* in the Womb, that it draws the Seed to it, as the Loadſtone draws Iron, or the Fire the Light of the Candle. I rather therefore think the reaſon why theſe hinder Conception, is this, becauſe the Womb is ſo buſied in ſuccouring it ſelf, that it cannot perfect any Conception; you know a Man that is ſick or wounded, cannot work, tho' his Work lie beſide him.

Figures. The Womb it ſelf in Figure is almoſt perfectly round, in Virgins it exceedeth not the bigneſs of a Walnut, yet when a Woman hath conceived, it dialates it ſelf to that Capacity, that it is able to contain the Child with all its Appurtenances. It is ſmall becauſe the Seed is but little in quantity, which it ought to embrace and cheriſh; it is made

Its Frame. up of two Skins, the one internal, the other external, the external is thickeſt, and very ſmooth and ſlippery, if you except thoſe Parts where the Spermatick Veſſel senter into the Womb, the internal are full of holes.

It differs much in form from the *Matrix* of Beaſts, and that *Galen* was ignorant of, for indeed and in truth *Galen* never ſaw a Man or Woman diſſected in his Life time, it being accounted abominable in his time to uſe ſuch ſuppoſed Cruelty upon the dead Corps, and therefore he diſſected only Apes, which was the cauſe he wrote ſuch an Apiſh Anatomy. It ſeems the *Græcians* in *Galen*'s Days were as peeviſh as our Citizens now a-days are, who think their Children or Friends were little leſs than Murther'd even after they are dead, if a Chirurgeon

ſhould but open their Bodies to ſee but of what Diſeaſe they died; which if they would but ſuffer, it would tend infinitely to the increaſe of knowledge in Phyſicians, and the good of Mankind in general, yea, and to the preſervation of their own Children then living; for I know divers that have buried their own Children of one and the ſame Diſeaſe. It hath but one only Cavity, and yet *Mundinus* his Opinion was, That there was ſeven Cells in it; and he and *Galen* (becauſe they were famous Men, were follow'd as little God-a-mighties that they cannot err) have ſo poiſon'd the World with this Doctrine, that moſt Midwives that I have talked with, hold indeed that the Womb hath ſeven Cells, each able to contain a Child a piece, forſooth, and ſo a Woman may have ſeven Children at a Birth naturally, and no more; and this is juſt as true as the Moon is made with green Cheeſe. There is in truth but one only Cavity in the Womb, and I cannot but admire why any that hath ſeen a Woman Anatomized, ſhould be of any other Opinion, unleſs they ſhould take the Holes where the Spermatick Veſſels come into the Womb, to be Cells. I ſhall (God willing) in my next Book ſpeak more of the Conception of Twins in the Womb, and alſo how they are ſeperated. I ſhall here end with the Womb: For what elſe neceſſary concerning it is to be deſcribed, the next Book will manifeſt.

CHAP. III.

Of the Stones.

THE Stones of Women (for they have ſuch kind of Toys as well as Men) differ from the Stones of Men;

1. In Place; for they are within the Belly in Women, but without in Men.

2. In Magnitude; for they are leſs in Women than in Men.

3. *In*

3. In Form; for they are uneven in Women, but ſmooth in Men.

4. They are not ſtaid in Women by Muſcles, but by Ligaments.

5. They have no *Proſtates.*

6. They differ in Figure; for they are depreſſed or flatiſh in Women, but oval in Men.

7. They have but one Skin, whereas Men have four; and the reaſon is, becauſe Mens are expoſed to the cold, as being without the Belly, ſo are not Womens.

8. Their Subſtance is more ſoft than in Men.

9. In Temperature they are colder than Mens are. The uſe of the Stones in Women is the ſame that they are in Men, *viz.* To concoct Seed, and of this Judgment was *Hippocrates* in ancient Days, and yet *Ariſtotle* had the face to deny that Women had any Seed at all, though againſt both Reaſon and Experience. Alſo *Jovian Pontanus* in his Cœleſtial Obſervations, goes about to prove the very ſame thing in the *Moon*, which *Ariſtotle* quotes in Women; he affirms, That the *Moon* only ſupplies matter for the *Sun* to work upon in the Generation of things here below, even as the Female doth the Male in the Generation of Man; and that he learned of *Ariſtotle*, and ſo he confeſſes; but thoſe that have ſtudied *Hermetical-Philoſophy* know well enough, that the moiſture which the *Moon* beſtows upon the Earth, hath an active Principle in it, yea ſuch an active Principle, that the World cannot ſtand without it, nor Philoſophers operate without it. Other Opinions there are, which I ſhall not mention here becauſe they belong not properly to the point in hand, but reſerve them to their proper Place.

And thus much briefly for their *Stones.*

CHAP. IV.

Of the Seminal Veſſels.

THE Spermatick Veſſels in Women alſo are divided into *Præparantia*, or preparing Veſſels; and *Deferentia*, or carrying Veſſels.

The *Præparantia* differ not in number from thoſe in Men; for they alſo are four, two Veins and two Arteries; their Riſe and Original is the ſame alſo as in Men: The right Vein ſpringeth from the Trunk of the *Vena Cava* (what the *Vena Cava* is, you ſhall be taught at the latter end of the Book, where all hard Names ſhall be explain'd, and that Courſe hereafter will I keep in all my Writings.) The right Vein I ſay ſpringeth from the Trunk of the *Vena Cava* under the Emulgent, but the left ſpringeth from the Emulgent of the ſame ſide. Both Arteries ſpring from the great Artery, which the *Greeks* call ἀορτὴ.

Yet there is ſome difference between the Preparing Veſſels in Men, and thoſe in Women; elſe I needed not have troubled my ſelf about them.

1. They are ſhorter in Women than they are in Men, becauſe their Paſſage is ſhorter, the Stones of a Woman lying within the Belly, but of Men without, in lieu of which they have far more wreathings to and fro, in and out, than they have in Men, ſo that the ſubſtance they carry may be the better prepared: The often turning to and fro, making amends for the ſhortneſs of the Paſſage.

2. They are not united as they are in Man, before they come to the Stones, but are divided into two Branches, whereof the greater only paſſeth the Stones, the leſſer to the Womb, for nouriſhment both of it ſelf and the Infant in it. One quaint Obſervation let me note, and then I have done with the Preparing Veſſels: It is this; The Spermatick Veins receive the Arteries as they paſs by the ſide of the Womb, and ſo there is a mixture between the vital and natural Blood, that ſo the Work

Work might the better be wrought: For if you blow up the Spermatick Vein with a Quill, you may perceive both the right and left Veſſels of the Womb blown up, from whence may be eaſily apprehended the Communion of all the Veſſels of the Womb. The *Deferentia*, or Carrying Veſſels ſpring from the lower part of the Stones. They are in colour white, in ſubſtance ſinewy, they paſs not to the Womb ſtraight, but wreathed, that ſo the ſhortneſs of the way may be recompenced by the multitude of the Windings; near the Womb they become broad again. They proceed in two parts from the Womb, which reſemble Horns, and are called the Horns of the Womb: And they may be ſeen in Female Beaſts as well as in Women, tho' their Wombs differ far: In theſe Horns do theſe *Vaſa Deferentia* end, and by them paſs into the Womb.

Such as would be skilful Phyſicians, let them read theſe Books of mine, *viz. Platerus*, *Sennertus*, *Riverius*, *Riolanus*, *Bartholinus*, *Johnſton*, *Veſlingius*, &c.

SECT. 3.

How to preſerve the Inſtruments of Generation pure.

IT is ſo apparent a Truth, that it needs no proof, that the reaſon why ſo many Infants die in their Infancy is to be ſought for in the Parents, it being clear that the Children of unhealthful Parents ſeldom live long; this was clearly ſeen by the ancient *Alchymiſts*, who referr'd the Original of all Diſeaſes to the Seed of the Parents, even as the Original of Plants is in their Seeds; for the Diſeaſes have not their Original from the *Elements*, but from their own proper Seed of that Diſeaſe in them. *Philoſophers* know that the *Sun* makes Gold of one Earth, and Flints of another, according as they are fitting; let ſuch therefore as deſire to have their Children live, uſe ſuch means as may keep the *Inſtruments* of *Generation* pure and clean, and their Blood pure, that ſo their *Seed* being pure, *Nature* having pure matter to work upon, make her

her work perfect, and ſo ſubject to live, and not prone to die: To this end, I ſhall give here two general Remedies to two general Evils, which I conceive to be the chief cauſe of Death of Children in their Infancy and let ſuch Parents as deſire their Children ſhould live, be very careful in obſerving of them; as for particulars, they may be found hereafter in this Book.

The firſt, *Temperancy of Diet.*

The ſecond, *Exerciſe of Body.*

And let each ſtand in a Chapter by it ſelf.

CHAP. I.

Of Temperancy in Diet.

EXcellent and true was the Speech of *Galen*, *Plures gula periere quam gladio*, The Throat deſtroys more than the Sword doth; Exceſs in either Meat or Drink, cauſeth Crudities; Crudities cauſeth ill Blood; of ill Blood cannot be made good Seed; and by this means Parents often come by the Death of their Infants, even in their Infancy, and know not of it.

The Cure of Intemperancy is to be performed by Temperancy; and they that uſe it ſhall find by Experience that it will not only as a means under God lengthen the lives of the Children, but alſo bring ſingular Benefits both to the Bodies and Minds of the Parents; for look how much difference there is in Purity between Water which is muddy, and Water which is clear, ſo much and more alſo there is between the Blood and the Seed of thoſe that keep a Temperate, and thoſe that keep an Intemperate Diet. I ſhall be very brief in laying down this, that ſo I may, as much as lies in my Power, inſtruct you, and do you good, and not tire your Patience with a tale of a Cock and a Bull; therefore conſider.

1. That by a Temperate Diet, I intend, that ſuch an exact quantity of Meat and Drink ſhould be taken into the Stomach, as the Stomach is well able to concoct and digeſt

digeſt perfectly, which ſufficeth the due Nouriſhment of the Body differently according to the Imployment either of the Body or Mind; the Meaſure of Food ought to be as much as poſſibly may be proportionable to the quality and condition of the Stomach, the reaſon is clear, becauſe it is the Office of the Stomach to digeſt it: Hence it appears.

1. That ſuch as lead a ſtudious Life ought not to Eat ſo much as thoſe that lead a laborious Life, becauſe the Digeſtion is not ſo good; therefore their Meats ought to be leſs in quantity, and lighter of Digeſtion.

2. The meaſure in reſpect of quantity is not the ſame to all ſorts of People, but very different, and that three ways.

Firſt, In reſpect of the diverſity of the Air, for ſuch as live in hot Countries muſt eat leſs Meat than thoſe that live in cold, and leſs in Summer than in Winter, in one and the ſame Country.

Secondly, In reſpect of the Perſon themſelves Eating: For divers People as of divers Complexions; and diverſity of Complexions requires a divers quantity of Food: The way for a Man to find out what Complexion he is of, and alſo what quantity of Food is agreeable to that Complexion, is very plainly laid down in my Tranſlation of *Galen's Art of Phyſick*, to which I refer you:

Thirdly, In reſpect of Age, for youth requires a greater quantity than old Age; and ſo do thoſe that are in Health require a greater quantity than thoſe that are Sick: And here by the way, I have wiſhed an hundred times, and do wiſh ſtill, that one fooliſh Faſhion in this Nation were left, namely, inciting Sick People to Eat much; whereas if the Diſeaſe come out of Repletion, as moſt Diſeaſes do, Faſting is a far better Cure for them than Feeding.

3. Hence it comes to paſs that a greater quantity of ſome Meats is to be taken than of other ſome. Meats are more appropriated to one Stomach than another, and ſome Meats are lighter of Digeſtion than other ſome.

4. Such as uſe bodily Exerciſe ought to take a greater quantity

quantity of Food, and ſuch as is harder of Digeſtion than ſuch as only lead ſtudious Lives, and exerciſe the Faculties of the Mind only; the reaſon is clear; for the Exerciſes of the Mind hinder Concoction, becauſe they call up the whole Powers of the Spirit to ſuccour the Brain and Underſtanding; hence it comes to paſs, that a Man that is intent upon his Study, he regards not what he ſees, nor hears not what his deareſt Friends ſay to him, but either he anſwers them not at all, or elſe nothing to the purpoſe. This is the firſt Conſideration.

II. Conſider, that the greateſt Difficulty lies in this, *viz.* in finding out the exact meaſure of Diet: This I ſhall labour to remove,

1. By ſhewing you this Grounds of this Difficulty.
2. By giving you ſome Remedies to remove it.

1. The Grounds of the Difficulty ſeem to me to conſiſt in Pleaſure; for Pleaſure knows not the Bounds of Neceſſity, neither doth Luſt know where Neceſſity ends; for if you mind it you ſhall find

Firſt, That Appetite is many times prolonged far beyond the Satisfaction of Hunger or Thirſt, ſo that three or four times ſo much as would ſuffice Nature is thruſt into the Body of Liquoriſhneſs.

Secondly, Appetite many times proceed from the Apprehenſion of the Fancy; Fancy conceives Meat to be delightful and pleaſant, and Appetite follows that, when Reaſon it ſelf teſtifies it to be hurtful.

2. I ſhall give you ſome Remedies or Rules whereby you may find out the fit Meaſure of Meat and Drink; and they are theſe;

Firſt, If you take ſo much Food at a time, (be it Meat or Drink, it matters not) as makes you unfit for Study, or other Duties of the Mind, then it is apparent you have exceeded the due meaſure; for it is very clear that all the Offence that proceeds to the Brain by way of Food, ariſeth from the abundance of Vapours which are ſent up from the Stomach to the Head, which either would not be at all, or elſe would be pure, if you had not either eat or drank too much.

Secondly,

Secondly, If you find a dulneſs, heavineſs and wearineſs after Food, or a proneneſs to Sleep ſo ſoon as you have eaten, be ſure you have taken too much; for Meat and Drink ought to refreſh the Body, and make it chearful, and not to oppreſs it, and make it dull.

Thirdly, Avoid all ſorts of Food by which you afterward find Prejudice, tho' you delight your Palate never ſo much when you eat them; for that which pleaſeth the Palate, doth not always pleaſe the Liver; and if they agree not with the Liver, they cauſe Crudities, Cloudineſs and Dizzineſs of the Brain, Wind, Diſtillation upon the Lungs, *&c.*

Fourthly, I ſhall only give you one Caution more, and that is this, ſubſtract from your exceſs in Diet by little and little; for *Nature abhors all ſudden Changes, tho' they be from bad to good*: As ill Cuſtom got Poſſeſſion over Nature by degrees.

3. Come we now to the laſt Conſideration, in which we ſhall endeavour to prove, that Intemperancy in Diet in the Parents, cauſeth the Death of many of their Children in their Infancy, even before any Direction in their Nativities come to cut them off: That we ſhall endeavour to do thus:

Firſt, If it cauſe Corruption in the Blood and Seed of the Parents, it muſt needs haſten the Diſſolution of the Children; the firſt of which we ſhall prove thus: Almoſt all Diſeaſes have their Original from Repletion; *viz.* Taking more Meat and Drink than Nature requires, or the Stomach can well digeſt, as is excellently well laid down by the Wiſe Man, *Eccleſ.* 37. 29, 30, 31. *Be not unſatiable in any dainty thing, nor too greedy upon Meats; for exceſs of Meat bringeth Sickneſs, and ſurfeiting will turn into Choler; By ſurfeiting hath many periſhed, but he that taketh heed, prolongeth his Life.*

Secondly, Conſider, that all Crudities are nothing but an imperfect Concoction of Food; for when the Stomach receives more Food than it can digeſt, the Chyle made of ſuch Meat muſt needs be crude, becauſe the Stomach maketh a Corruption inſtead of a Concoction. Then conſider, *Thirdly*,

Thirdly, The Liver cannot turn bad Chyle into good Blood; neither can the Teſticles convert bad Blood into good Seed, becauſe the ſecond Concoction cannot amend the fault committed in the firſt, nor yet can the third amend the Faults committed in the ſecond: Hence you ſee that it comes to paſs that Men and Women give the occaſion of the Death of their Children before they are begotten.

Fourthly, On the contrary, for contraries mightily illuſtrate one another; from a Temperate Diet is good Chyle cauſed, ſuch as is agreeable to Nature; from good Chyle is good Blood bred; and from good Blood, good Seed; and from good Seed, ſtrong Children, luſty and healthful, which according to the Principles of Nature are ſubject to live. And ſo much for this Chapter.

CHAP. II.

Of the Exerciſe of the Body.

THat ever God ordain'd Men or Women ſhould live idly, I never yet read nor heard; and *Lycurgus* that famous *Spartan* Commander, being ask'd the reaſon why he forced Young Virgins to labour? Anſwer'd very wiſely and diſcreetly, That thereby cleanſing their Bodies of evil Excrements, they might bring forth luſty Children when they were Married; a prudent Speech well beſeeming the Man that uttered it, and very fit to be practiſed in every Common-wealth. But that I may ſhew how the Excrciſe of the Body of the Parent conduceth to the Life of the Child, conſider; It ſtirs up natural Heat in them, there is as much difference between a Man's Body when natural Heat is ſtirred up, and when it is not ſtirred up, as there is between the Earth in *Winter* and *Summer*; when the *Sun* ſtirs up natural Heat in the Elements, the Earth rejoyceth and brings forth its increaſe; when the *Sun* departs, and by his diſtance cannot ſtir up natural Heat, then the Earth is diſmantled

diſmantled of the Beauty which the Spring beſtowed upon her, and mourns like the Trees in *October*: Even ſo in the Body of Man, if natural Heat be capable of Concocting pure and good Seed for the Generation of Man, which it cannot do ſo long as it lies ſculking in his own Center, the *Microcoſmical Sun*.

2. Moderate Exerciſe equally diſturbs the Spirits throughout the Body; and if ſo, then of neceſſity they muſt needs be equally diſtributed in the Seed; thoſe that have ſtudied *Natural Philoſophy* know well enough that it is the unequal diſtribution of the Elements which cauſeth the Death of all Things; and the more they are unequally diſtributed in a thing, the faſter its Diſſolution haſtens; ſo that you may reſt aſſuredly confident of the truth of this, that the more equally your Spirits are diſtributed in your Bodies, the more equally will they be diſtributed in your Seed; and by conſequence ſo much the more probable are your Children to live.

3. Moderate Exerciſe by opening the Pores, cleanſeth the Blood of thoſe fuliginous or ſooty Vapours which uſually offend it: And this is the reaſon Sweating is ſuch a good Remedy in Fevers. Now then, if the Blood be cleanſed of what offends it, or corrupts it before it be ſent down to the Teſticles to be Concocted into Seed, the Children bred of this purified Seed muſt needs be ſtronger, and by conſequence more ſubject to live.

Thus you ſee what Reaſon ſaith to the Point, *viz.* That moderate Exerciſe of the Parents conduceth much to the Lives of the Children. I ſhall call up my other Brother, *viz.* Doctor *Experience*, to teſtifie the truth of this.

You ſee, nay, you cannot but ſee, unleſs you are wilfully blind, that poor People ſuch as work hard, and fare hard, and are ſeldom idle, have more Children, and thoſe ſtronger and luſtier of Body, and uſually longer lived than ſuch as live idly, and fair deliciouſly; tell me elſe What becomes of all our Citizens Children, there being ſcarce ſo many of them to be found now, as may be proved have been born in half a Years time? I

am

am confident not ſo many of them are now to be found of ſeven Years of Age: They that will be Wiſe, let them be Wiſe.

AND *thus much for my* Firſt Book, *which contains the Anatomy of the Parts dedicated to the* Procreation of Man, *or at leaſt of ſo many of them as may ſerve for a ground Work to the following Diſcourſe; and this needs no guide, as being it ſelf the Guide and Baſis to the whole Work.*

Of the Formation of the Child in the WOMB.

BOOK II.

PROOEMIUM.

I Would willingly have omitted here the proud Conceits of the Learned Rabbies of our Age, to wit, That no Creature is Rational but Man (as intending to write of it hereafter in another Treatiſe) whereas indeed there is no natural Wiſdom which Man hath found out by his Study, but the ſame is naturally to be found in the Creatures taken *in ſenſu conjuncto*, nay, and far excelling Man, nay, the beſt of Men breathing, when they have ſpent their time, and tired their Brains in Study; it's poſſible a few Creatures (as Horſes, and Oxen, and Aſſes, and the like) which Man hath brought up in Slavery, may not be ſo Rational as their Maſters. A Bird that has been brought up in a Cage, will fly into the Cage again, tho' you take him out and ſet him on the further ſide of the Table; but a Bird that was brought up in the Woods, and ſo knows what Liberty is, if you ſhut him in a Cage, he will go near to die for madneſs. The reaſon is, becauſe the firſt knows not what Liberty is, but by Bondage is in a ſort depriv'd of Reaſon. Did not the wiſeſt of Men ſay, *Oppreſſion will make*

make a Wiſe Man mad? And is madneſs ought elſe but a deprivation of Reaſon? We cannot know whether Creatures at Liberty have any Religion or Knowledge of God or not; we may gueſs from *Pſal.* 104. If we do but mark what we read that they have; however this is certain, They never went together by the Ears about it as we have done; but as for an abſolute Common-wealth, take it as a Free State, or Monarchial, Man comes as far ſhort of the Wiſdom of the Creatures, as I do of the Wiſdom of *Solomon.*

1. That ſuch of the Creatures as hold a Free State, and if *Agur* may be believed, ſuch are *Locuſts*: *The* Locuſts *have no Kings, yet they go forth in Bands*; They have no King, therefore a free State; they go out in Bands, therefore have they Government. The Word [*Band*] ſignifies Government as well as Number; for Soldiers ungoverned, will ſooner make a Rout than a Regiment.

2. Take another Monarchial State, and they are *Bees*, read but *Butler's Book of Bees*, written altogether from Experience, and you ſhall ſee what an admirable Martial Common-wealth they keep, how patient in private Wrongs; for if you abuſe a Bee in the Field ſhe will not ſting you if ſhe can poſſibly get away without; yet do but affront them at home, then the Wrong is publick, then if you would ſave your ſelf you muſt run for it. The Truth is, no Monarchy of Men thro'out the whole Univerſe was ever compared to them, and yet they never read *Ethics*, and are utterly unacquaint-with *Machiavilaniſm*, whereas Man for all his Reaſon he brags ſo much of, and all his Reading and Learning, could never frame ſuch a Monarch, but may, nay, hath undone it ſelf even by Civil Wars, the worſt of all other) witneſs the *Græcians* and *Roman* Monarchies, that I may not ſpeak one Word of *England.*

The very Truth is, Man hath far more Pride than other Creatures (the Lord keep me from ſuch Reaſon) who having torn a little Knowledge from one Creature, and a little from another, and by comparing what one Crea-

Creature doth, with what another doth, having a few of them bred up in ſubjection and ſlavery that they can have no commerce one with another, unleſs it be to pity one another in their ſlavery (for 'tis probable that Birds and Beaſts underſtand one anothers Language, though we underſtand but little of theirs, the *Cuckow* excepted) ſo that for want of Liberty they cannot come to the knowledge of their own State; and then Man vapours that he is the only Rational Creature upon the Earth. Oh abominable pride!

I was ſomething the larger upon this Subject, becauſe the knowledge of it is one means to move Men to look upon Jeſus Chriſt, and expect his Spirit, and to long after an Union with God through Him, when they do but ſee what miſerable Creatures ſin hath made them: Beſides, hereby a Man may ſooner come to the knowledge of himſelf, which is the greateſt of all Earthly Knowledge.

I come now to the matter, which is, how proud, though miſerable, Man is formed in the Womb.

THis matter being of great importance not only in *Phyſick*, but alſo in *Philoſophy*; I ſhall be as Methodical in it as I can, therefore I ſhall treat of it in a double way.

1. *Phyſically*,
2. *Aſtrologically*,

and let each ſtand in a *Section* by it ſelf.

SECT. 1.

The Phyſical way of Formation of the Child in the Womb.

THat this may be orderly done (for all things look beſt when they are in Order, becauſe God is the God of order) I ſhall note,

1. *The proper Parts of the Child.*
2. *The Formation of the Child, and its Situation in the Womb.*

3. *An.*

3. *Anſwers to ſome needful Queſtions.*

And let each of theſe alſo make the Complement of one Chapter.

CHAP. I.

Of the Parts proper to the Child in the Womb.

I Call thoſe Parts proper to the Child in the Womb only, which help either to nouriſh it there, or to cloath or defend it there; and either caſt away, or are of no uſe, unleſs perhaps *Phyſical* or *Medicinal*, it being Born.

Theſe I ſhall divide into two Parts:

1. *The Umbilicars, or Navel-Veſſels.*
2. *The Secundine.*

The *firſt*, ſerves for its Internal Uſe. The *ſecond* for its external. The *firſt* nouriſheth it; the *ſecond* cloaths it, and defends it from wrongs.

Of the Umbelicar or Naval-Veſſels.

They are in number Four: One Vein, Two Arteries and the Veſſel which is called *Urachos*; of all which apart.

1. The Vein is the Nouriſher of the Infant even from the beginning of the Conception, to the time of Delivery, till it breath Air and Concoct its Food as we do.

It ariſeth from the Liver of the Child; and when it hath paſſed the Navel it is divided into two parts, and theſe two are again divided and ſubdivided, the Branches being upheld by the Skin call'd *Chorion* (of which more anon) and are joined to the Veins of the Mother's Womb, from whence they have their Blood for the Nouriſhment of the Child.

2. The Arteries are two, one on each ſide, which proceed from the Iliac Branches of the great Artery of the Mother; by theſe is the Vital Blood carried to the Child, being ready Concocted by the Mother.

3. A Nervous or ſinewy Production is led from the bottom of the Bladder of the Infant to the Navel, and this is called *Urachos*, and its uſe (as the Word ſignifies, for we muſt uſe *Greek* Words, elſe how ſhould we keep People in Ignorance) is to convey the Urin of the Infant from the Bladder to the *Allantois*.

I confeſs various are the Opinions of Anatomiſts concerning this, ſome denying any ſuch things to be in the Delivery of Women, but only in Beaſts: Some ſhew their Ignorance, others their Skill in the Art of Diſputation, and ſome few their Experience, which I ſhall quote, *Bartholomew Carbrolius*, a Chirurgeon, and the ordinary Diſſector of the Anatomies to the College of Phyſicians at *Montpelier* in *France*, records an Hiſtory of a Maid whoſe Water being a long time ſtopped, did at laſt iſſue out thro' her Navel.

John Fernelius, Pathol. *Cap.* 13. Records the like of a Man of thirty Years of Age, who having a ſtoppage in the Neck of the Bladder, his Urin iſſued out at his Navel many Months together, and that without any Prejudice at all to his Health, which he aſcribes to the ill tying of his Navel, whereby the *Urachos* was not well dried. *Volchier Coiter* quotes ſuch another in a Maid of 34 Years of Age at *Noremberg* in *Germany*; I confeſs theſe are but ſeldom, yet hereby may be proved ſuch a thing as an *Urachos* in Men.

Theſe four Veſſels, to wit, one Vein, two Arteries, and the *Urachos*, do join near to the Navel, and are united by a Skin which they have from *Chorion*, and ſo become like a Gut or Rope, and are altogether void of Senſe, and this is that Women call the Navel-ſtring. Women may if they pleaſe, when they have cut it off, take the Pains to open it, and ſee for their own Content, and thoſe about them, that what I have written here is the Truth.

The Veſſels are thus joyned together, that ſo they might neither be broken being ſevered, nor entangled together; theſe when the Infant is born are of no uſe ſave only to make up the Ligament which ſtops the hole of the

the Navel, and ſome other Phyſical uſes, which I may happen to touch upon before the end.

Of the Secundine.

THE *Greeks* call this τὰ δεύτερα & τὰ ὕστερα the *Latins* imitating them, call them *Secundas*, and *Secundinas*, and our Women the Secundine, After-birth, and After-burden. They are in Number held to be Four, which here I ſhall only deſcribe and ſhew their uſe, and let the forming of them alone till I come to the next Chapter.

1. The firſt is that which is called *Placenta*, a kind of *Latin* Word given to Sugar-cake, becauſe it reſembles the Form of a Cake; it is knit both to the Navel and to the *Chorion*, and makes up the greateſt part of the Secundine, or After-birth.

The Fleſh of it is like that of the Milt or Spleen, ſoft, red, and tending ſomething to blackneſs, and hath very many ſmall Veins and Arteries in it; and certainly the chief uſe of it, is for the firmer containing the Child in the Womb.

2. Of the *Chorion*; this *Columbus* denies to be Skin; you ſee acute Men may be miſtaken, and if ſo, what an ill-favoured Maſter Tradition is! whereas it is moſt certain that the *Chorion* and *Amnion* involve the Child round, both above, and underneath, and on both ſides; *Allantois* doth not ſo. This Skin *Hippocrates* commonly in his Book of the Diſeaſes of Women, calls the Secundine, or at leaſt gives this particular Name, the Secundine in general (whereas *Columbus* miſtook this for the *Placenta*) it is a Skin thick and white, garniſhed with very many ſmall Veins and Arteries ending in the *Placenta*, very light and ſlippery.

Its uſe is not only to cover the Child round about, but alſo to receive and ſafely bind up the Root, and the Veins and Arteries, or Navel Veſſels before deſcribed.

3. Of the *Allantois*: This ſome deny to be found in the Body of Man; and truly thoſe that prove it to be there,

there, prove it more by Reaſon than Experience. If I had ſo many Children in *Holland* as I have had in *England*, I could have better certify'd you of the Truth of it; for in *Holland* all Men are preſent at their Wives Labours: They are delivered upon their Husbands Laps and not upon a Stool. *Galen* ſaid there was ſuch a thing in Women as well as in Beaſts; and the greateſt part of our latter Writers have been no better than *Galen*'s Apes, and yet *Galen* never ſaw Man nor Woman anatomized. However if it be, good Women may find it if they look for it; it is (they ſay) white, and ſoft, and exceeding thin, and juſt under the *Placenta*, where it's knit to the *Urachos*, from which it receives the Urin, and its Office is to keep it ſeparated from the Sweat, that the ſaltneſs of it may not offend the tender Skin of the Child.

4. The laſt covering of the Child yet remains, which is called *Amnios*; it is white, ſoft, thin and tranſparent, nouriſh'd by ſome very ſmall Veins and Arteries.

Its uſe is not only to enwrap the Child round, but alſo to retain the Sweat of the Child; the uſe of which Sweat, I ſhall happily touch upon hereafter

And thus much for the firſt Chapter, *viz.* The Parts proper to the Child.

CHAP. IV.

The Formation of the Child in the Womb.

HAving ſpoken of the proper Part of the Child, we come next to ſpeak of its Formation; but before I begin this, give me leave to premiſe, that this is the difficulteſt Piece of Work in the whole Book, nay in the whole Study of Anatomy, becauſe ſuch Anatomies are hard to be gotten; moſt Women that lie on their Death-beds when they are with Child, miſcarry before they die, if not all; beſides, *Galen* never ſaw a Woman anatomiz'd in his life-time, as I ſhall prove by and by (and yet our Anatomiſts follow him as a little God-a-mighty, and his

his *ipse dixit* ſerves the turn; and ſo the Blind leading the Blind, you know what will become of them both) *Columbus* is the moſt rational in this point that I know; the reſt, ſome follow *Galen*, ſome *Veſalius*, ſome their Fancies, and ſome quibble about it. My ſelf ſaw one Woman opened that died in Child-bed, not delivered, and that is more by one than moſt of our *Dons* have ſeen, yet they are confident as *Æſop*'s Crow was, that he was an Eagle, but he was made a Mocking ſtock to the Boys for his Labour; and ſo will they be ſhortly for their Fooliſh Model of Phyſic, that I may give it no worſe name.

And then ſecondly, I hope you will give me leave to be a little Critical; for there is need enough if you knew but ſo much as I: If I commit any Failings, they are unknown to me: Let the honeſty of my intentions deface them with a *Deleatur*.

Now the Buſineſs.

Womens Teſticles, Whites. 1. The Teſticles or Stones of a Woman are for Generation of Seed, where many times (if the Doctors and Chyrurgeons were not high baſe, and denied your admittance) you might ſee it in an Anatomy, white, thick, and well concocted.

2. In the Act of Copulation, the Woman ſpends her Seed as well as the Man; and both are United to make the Conception.

3. The reaſon why ſometimes a Male is conceived, ſometimes a Female, is the ſtrength of the Seed: For if a Man's Seed be ſtrongeſt, a Male is conceived; if the Woman's, a Female; the greater Light obſcures the leſſer by the ſame Rule, and that's the reaſon weakly Men get moſt Girls, if they get any Children at all.

Why ſometimes a Boy is Conceived, and ſometimes a Girl.

This ſhews a Manifeſt Difference between Nature and Appetite: Nature ſtrives to beget its like, Men to beget Men, Women to beget Women; but

Difference between Nature and Appetite.

for Men to deſire Girls, and Women Boys, is Appetite, not Nature: And yet you ſee the Wiſdom of moſt Men and Women deſire to pleaſure Appetite and not Nature, and ſo plainly make themſelves Slaves to their own Senſe. Experience ſhews us that a Girl of a Year old fancies Men more than Women, and Boys of the ſame Age the contrary. If the Horſe or Mare Trot, it were a wonder if the Foal ſhould Amble; and yet you ſee alſo where *Nature* is ſtrong, it will vanquiſh *Appetite*, do it the worſt it can.

4. The Seed of both Sexes being united, the Womb inſtantly ſhuts up, partly to hinder the extramiſſion or paſſing out of the Seed, partly to cheriſh the Seed by its inbred heat, the better to provoke it to action: and that's the reaſon Womens Bellies are ſo lank at their firſt Conception: Then inſtantly *Nature* goes to work.

1. You muſt conſider that the firſt thing which is Operative in the Conception is the Spirit, whereof the Seed is full: This Spirit *Nature* quickeneth by the heat of the Womb, and ſtirs it up to Action.

2. The Seed, though it ſeems to be but one Maſs, yet indeed it conſiſts of very different parts, of which ſome are pure, ſome are impure: The internal Spirit therefore ſevereth thoſe parts, thoſe that are thick, cold and clammy, from thoſe that are pure and more noble: Theſe are caſt to the out-ſides, and with theſe is the Seed circled round, and of theſe are the Membranes made, in which the pure Seed is wrapped round, and defended from cold and other accidents, and kept cloſe together, that ſo it may operate the better.

3. You may more than gueſs at the truth of this, if you do but conſider the growth of Trees, which is a very familiar Example (though heeded by few) for if you do but note it,

1. The cold of Winter congeals and putrifies the Vital Spirits in the Tree, which is again reſolved in the Spring by the heat of the *Sun*.

2. By this *Nature* opens the Pores of the Tree, and diſtils Drops, always ſeparating the pure from the impure;

pure; of the pure it makes Flowers; of the impure, Leaves; and of the groſs, Bark. But to return again to our purpoſe.

1. The firſt thing that is formed, is the skin *Amnios*, the next the *Chorion*, and they enwrap the Seed round as a Curtain; to let the idle *Ideas* of *Arantius* his Brain alone (who was of another Opinion) as not worthy of an Anſwer.

2. Very ſpeedily after this (and yet this is done in a very ſhort time) leſt the Seed thus ſhut up ſhould corrupt, or which is moſt proper that it might not lie idle (for God and Nature hate idleneſs) is the Naval-Vein bred, which pierceth thoſe skins being yet very tender, and carries a drop of Blood from the Veins of the Mothers Womb to the Seed, of which Drop is formed the Liver, from which Liver is ſoon bred the *Vena Cava*, or chief Vein, from which all the reſt of the Veins that nouriſh the Body ſpring, and now hath the Seed ſomething to nouriſh it, whilſt it performs the reſt of the work, and alſo Blood adminiſtred to every part of it to form the Fleſh.

And now tell me I pray you, if this be not better reaſon, than to hold all the Members are formed together, as many contend ſtoutly for, and they no *ſmall Fools* neither; or if you like Tradition better than Reaſon, I will not rob you of it; you may take it, and walk a Fool in the Horſe-fair with it; for I aſſure you, he that builds his Faith upon Tradition all day, may ſit down in the Chimney-corner at night, and ſcratch his Head with a pair of Fool's Nails.

And I pray tell me, if it be not learned Divinity which you ſhall ſometimes hear Taught in a Pulpit for Orthodox, *That the Heart lives firſt, and dies laſt,* when the Liver lives before the Heart is framed? I weigh not a ruſh the nice definition of *Ariſtotle*, and the *Peripateticks*, nor of all the Fools that Dance after their Pipes; how that firſt a Man lives the Life of a Plant, then of a Beaſt, and after that of a Man. They know what the Life of a Plant is, as much as doth a Hobby-horſe, and but a little more. 'Tis the Communication of the God-head to a Plant that makes it grow, though not in ſuch a ſpiritual way as he

communicates himself to Believers by the Person of Jesus Christ.

Præsentem monstrat quælibet Herba Deum.

Every Grass shews God is present with it, and 'tis the withdrawing of God that makes it wither; this is that they have no skill in; if they can get Money, they have gotten their desire. Let them tell me the reason of the Antipathy between the Herbs *Rue* and *Basil*, that one will not grow near another, and yet both Garden Herbs; but what do I talk to a learned College of Physicians of Magnetic Vertues? Talk to them how they shall raise their Fees from Ten Shillings to Twenty. I proceed,

3. This Vein being formed, the Naval Arteries are soon after formed, then the great Artery, of which all other are but Branches, and then the Heart, and so according to *Columbus*, all the Arteries are formed before the Heart, and good reason too; for I told you before, that the Body was quickned by the Arteries, and that the Naval-Arteries were bred from the Arteries of the Mother; good reason then that they should be formed next, to give the Seed vital Blood for the forming and quickning of the Body; since now the Liver hath fitted them with Blood, as matter to build up this frail House of Flesh withal.

4. The next of all, the Liver furnisheth them with Blood to form the Heart; for the Arteries are made of Seed, but the Heart, as also all Flesh, of Blood.

5. After this the Brain is formed, then the Nerves to give sense and motion to the Infant.

Aristotle's Foolery.

Here *Aristotle* and the *Peripateticks* are an Hundred Miles from the Truth. Judge if they do not make a Saving-Voyage, that will needs have the Heart formed first, and that the most noble part of the Body, where as the Brain is a more noble part, as being the seat of Reason, and it must be also the Fountain of Blood; and many other Falsities, which I have heard Ministers deliver in a Pulpit as confidently as Hogs will eat Acorns: Are such Ministers of God, I pray, or of *Aristotle?*

6. If

6. If you ask me which of the Bones be formed first, I answer, the *Vertebræ* and Skull; of the order of forming the rest, as also of forming the Flesh, I am ignorant; *Aristotle* was of Opinion the *Vertebræ* were first formed of all the Bones, and there the Man hit the Nail on the Head.

To be a skilful Physician, study these Books of mine, viz. *Platerus, Sennertus, Riverius, Riolanus, Bartholinus, Johnston, Veslingius,* &c.

CHAP. III.

An Answer to some needful Questions about the Formation of the Child in the Womb.

IN answering these, *I shall anger some, and some I shall teach; I shall please others, and not displease my self.*

Many and large have the Disputes of the Ancient and Modern Writers been about Trifles in this Case, which I shall willingly pass by. As,

1. Whether the Seed be the efficient Cause of our Formation or not?

2. Whether Women have Seed or not?

3. Whether it Act in Forming as well as the Seed of Man?

4. Whether all the Members be formed together?

5. Whether the Heart live first?

6. Whether Seed flow from all parts of the Body?

7. Whether Seed of both Sexes must be presently mixed or not?

8. Whether this active Power of Forming lie in the Womb or not? With these and many other the like frivolous Discourses have Authors (for want of better Employment) blotted a Cart-load of Paper with, and spent that precious time in such needless Disputes, which might have been better employ'd for the good of their Brethren. Only some needful Questions here are to be answered,

which I ſhall perform as briefly and plainly as I can. The firſt is this, *What is the Form the Child lies in, in the Womb? In what Faſhion doth it lie there?*

The Form the Child lies in, in the Womb.

About this Authors cannot agree; not two of them in ten are of one Opinion. You ſee what a woful Maſter *Tradition* is, and what a miſerable thing it is in *Phyſick*, as well as *Divinity*, to pin one's Faith upon another Man's Sleeve, be he never ſo learned. I ſhall give you firſt *Hippocrates*'s Judgment, then *Columbus*, and laſt of all, a Figure out of *Spigelius*.

Hippocrates in his Treatiſe *De Natur. Pueri*, affirms the *Child* as he is placed in the Womb, to have his Hands and his Knees and his Head bent down towards his Feet, ſo that he lies round together, his Hands upon both his Knees, and his Face between them, ſo that each Eye toucheth each Thumb, and his Noſe betwixt his Knees. Of this Opinion alſo was *Bartholinus* the younger. *Columbus* holds that the Figure of the *Child* is round in the Womb, the right Arm bowed, the Fingers thereof under the Ear, and above the Neck, the Head bowed down, ſo that the Chin toucheth the Breaſt, the left Arm bowed above both Breaſt and Face, and the left Arm is propped up by the bending of the right Elbow, the Legs are lifted upwards, the right of which is ſo lifted up, that the Thigh toucheth the Belly, the Knees the Navel, the Heel toucheth the left Buttock, and the Foot is turned back and covereth the Secrets, the left Thigh toucheth the Belly, and the Leg is lifted up to the Breaſt, the Back lies outward.

According to Hippocrates.

Columbus.

Laſtly, I here inſert you the Figure taken out of *Spigelius*, who quotes it but of a Child prepared for the Birth, or when the Birth is near, and as far as I remember, that which I ſaw was like this.

Spigelius.

Inſert the Figure here.

My

My ſecond Queſtion is, *How the Child is nouriſhed in the Womb?*

Authors differ as much about this: I ſhall quote ſome of them, that none ſhould think I am Critical without cauſe againſt Antiquity, which our Nation, for want of more Wit, have accounted Venerable. *How nouriſh'd in the Womb.*

Almeon thought the Infant drew in his Nouriſhment by his whole Body; becauſe it is rare and ſpungy, as a Spunge ſucks in Water on every ſide; and ſo he thought it ſucked Blood, not only from the Mother's Veins, but alſo from the Womb.

Democrates and *Epicurus*, recorded by *Plutarch*, that the Child ſuck'd in its Nouriſhment by its Mouth. And alſo *Hippocrates*, *Lib. de Principiis*, affirms, That the Child ſucked both Nouriſhment and Breath by its Mouth from the Mother when ſhe breathed (though in other Treatiſes he ſeems to deny it) yet there he brings two Reaſons for it: 1. Becauſe it ſucks ſo ſoon as 'tis Born, therefore it muſt needs have learned before. 2. Becauſe there are Excrements found in the Guts of it ſo ſoon as 'tis Born.

To the firſt I anſwer thus, It learns to ſuck by *Natural Inſtinct*. Take a young Cat that never ſaw her Dam catch a Mouſe, yet will ſhe catch Mice ſo ſoon as ſhe is able: muſt ſhe needs therefore ſuck Mice from her Dam when ſhe was in her Belly? And yet this Argument of *Hippocrates* will ſerve for ſuch a Prieſt as denies any ſuch things as *Natural Inſtinct* (of which I know ſome) to Teach in the Pulpit for Authentick.

To this ſecond Reaſon I anſwer thus, That theſe are not Excrements of the firſt Concoction; and that I prove, becauſe they ſtink not, but are the thickeſt Blood convey'd from the Veſſels of the Spleen to the Guts, and there driven into that Form. All theſe being as far off from the Truth, as *Dover* is from the *Lizard Point*: We muſt find out a new way for the Child's Nouriſhment; and the truth is, all Modern Writers agree, the Child receives its Nouriſhment by its Navel; but what

the natural Nouriſhment of the Child, they alſo keep an old pother about, and defend and prove about, like Lawyers, and all to no purpoſe in the World.

Ariſtotle and the *Peripateticks*, and *Magirus* from them, held it to be nouriſhed in the Womb by the Woman's *Menſtrua's*.

Others, as *Columella*, *Pliny*, *Columbus* and *Fernelius*, they deny the Child to be nouriſhed by Menſtruous Blood; and their Reaſons are, becauſe it is impure, and this Impurity they prove, becauſe it kills tender Herbs, makes Trees barren, and Dogs mad, and hurts the Women themſelves, many ways cauſing Pain, Swelling, Vomiting, loſs of Appetite, Vertigo, the Fits of the Mother, and other ſharp and cruel Diſeaſes of the Womb; and therefore being thus evil, they are not fit Nouriſhment for the Child. A very learned Diſpute for a couple of Boys of ſeven Years old a piece to decide. For

1. This Blood which a Woman voideth once a Month, is not ſo bad as they make it to be, nay, ſimply in its ſelf conſider'd, not bad at all, but very good; for if the Woman's Body be in good temper, the Blood muſt needs be good; and the reaſon why ſhe voids it, is, becauſe it offends in quantity, not becauſe it offends in quality; but if the Woman's Body be vicious, the Blood which remains in it is vicious, as well as what is caſt out.

2. It is not ſimply the Menſtrua's which produceth thoſe dangerous Effects they talk of; but the Menſtrua's ſtopped beyond their due time, and by ſtoppage corrupted, and by Corruption are theſe ill Effects they talk of produced; and this is a better Argument to prove them very good Blood than very bad; for the beſt of Things when corrupt, prove the worſt. But,

3. What need all this quoil have been; we all know that it is called [*Menſtrua's*] becauſe it is caſt out Monthly; and we know that Women have them not the greateſt part of the time they go with Child, nor moſt Women when they give ſuck: And if the Child be not nouriſhed with the ſame Blood in the one, and it converted into Milk in the other, what becomes of it? It

ſeems

ſeems then this cavelling is rather about the word [*Menſtrua's*] or about the Blood retained above a Month before Conception, than about any material thing in the Buſineſs: But I have done.

I come now to the Anſwer of the Queſtion, and yet let me tell you firſt of another of *Hippocrates* his Abſurdities, *viz.* That the latter time of the remaining of the Child in the Womb after it is quick, it is nouriſhed partly by the Mothers Milk; you may find in his Book *De Natura Pueri*; it deſerves not an Anſwer, being juſt as probable, as that a Milſtone can ſwim.

The Truth is, the Child is nouriſhed in the Womb by very pure Blood, conveyed into the Liver by the Navel-Vein, which is a Branch of the *Vena Porta*, or Gate-Vein, and paſſeth to the ſmall Veins of the Liver: Here this Blood is more purified, and the thicker and rawer part of it is conveyed to Spleen and Kidnies, the thick Excrements of it to the Guts, which is that Excrement found there ſo ſoon as they are Born. The pure part is conveyed to the *Vena Cava*, or hollow Vein, and by it diſtributed throughout the Body by the ſmall Veins, which like ſmall Rivulets paſs to every part of it. This Blood is accompanied with a certain watry Subſtance, as all Blood is better to convey it through the Paſſages it is to run in, which, as in Men is breathed out by Sweating, and contained in the *Amnios*, as I told you before. I have done with this Queſtion, after I have ſhewed you that there is a certain watry Subſtance in white Blood is ſent to the Kidnies, and from the Kidnies is this ſent by the *Ureters* to the Bladder: Neither doth an Infant void his Urin by his Privities, but it is conveyed to the *Allantois* by the *Urachos*, (which I deſcribed before) which is long and Bloodleſs, and paſſeth from the bottom of the Bladder to the *Allantois*; neither hath it any Muſcle belonging to it, ſeeing no time unſeaſonable to the Infant in the Womb to void its Water, whereas we have Muſcles at the Root of the Yard, to ſtop and open, that we might follow our Buſineſs, and not always be Piſſing.

And thus you have,

1. In what form the Child lies.
2. How it is nouriſhed in the Womb.

SECT. II.

The Formation of the Child in the Womb Aſtrologically handled.

1. IT cannot be denied, but that the Stars and Elements have a mutual Sympathy one with another, becauſe they are produced out of one and the ſame *Chaos*.

2. The *Elementary* Bodies are in ſubjection to the *Cœleſtial*, becauſe *Obedience is to be found in the Elementary World*.

3. That there muſt needs be *Microcoſmical Stars* in the Body of Man, becauſe he is an exact Epitome of the Creation.

4. That this *Microcoſmical Sun*, *Moon* and *Stars* muſt be active, and the *Elementary* Part of the Body of Man paſſive, appears, becauſe the *Cœleſtial* Bodies are not changed, but remain the very ſame. Now there were at the Creation but *Elementary* Bodies, always increaſe or decreaſe, and never ſtand at a ſtay; hence then it will come to paſs, which all (unleſs Cavillers) will confeſs, that as the *Cœleſtial* Bodies in the *Microcoſm* induce the Form, and the *Elementary* World ſubminiſters Matter for this Form; ſo alſo they muſt of neceſſity do in the *Microcoſm*.

5. To preſent this more clearly before your Eyes as a Truth, take notice, that the Womb of a Woman is under *Scorpio*, for under *Virgo* it cannot be, becauſe *Virgo* is a Barren Sign; and here by the way, That few or no Writers that ever yet could read, could give any reaſon why *Scorpio* is a fruitful Sign; they tell you a long Tale of a Tub concerning the reſt of the Signs, as that *Leo* is a Barren Sign, becauſe Lyons ſeldom bring forth Young. But why ſhould not *Taurus* be a Barren Sign? for Bulls never bring forth Young; and *Aries* is not Fruitful,

Fruitful, becauſe it is the Houſe of *Mars*, and why then ſhould *Scorpio*, which is the Houſe of *Mars* alſo? The Truth is (to let the Fictions of Authors paſs) *Scorpio* is a Fruitful Sign, becauſe it rules the Womb: And *Cancer* and *Piſces* are Fruitful, becauſe they are of the ſame Triplicity. But to proceed:

That every Planet hath influence in the Generation of Man, appears by this Table.

Let them that would be learned Phyſicians, read theſe Books of mine, *viz. Platerus, Sennertus, Riverius, Riolanus, Bartholinus, Johnſton, Veſlingius*, &c.

The Table is this.

	♄	♃	♂	☉	♀	☿	☽
♈	♑ ♊	♌ ♉	♈ ♏	♐	♓ ♎	♒ ♍	♋
♉	♌ ♑	♏ ♊	♉ ♎	♋	♈ ♍	♓ ♐	♎
♊	♏ ♌	♎ ♑	♊ ♍	♒	♉ ♐	♈ ♋	♓
♋	♎ ♏	♍ ♌	♋ ♐	♓	♊ ♒	♉ ♒	♈
♌	♍ ♎	♐ ♍	♌ ♋	♈	♋ ♓	♊ ♉	♉
♍	♍ ♐	♋ ♎	♍ ♓	♊	♏ ♉	♌ ♈	♊
♎	♐ ♋	♓ ♍	♎ ♈	♉	♎ ♊	♏ ♉	♌
♏	♒ ♋	♈ ♎	♏ ♉	♊	♍ ♌	♐ ♊	♍
♐	♓ ♋	♉ ♏	♐ ♊	♉	♑ ♍	♑ ♌	♎
♑	♈ ♓	♑ ♐	♑ ♉	♑	♐ ♏	♒ ♌	♏
♒	♉ ♈	♊ ♓	♒ ♏	♎	♑ ♌	♐ ♑	♍
♓	♊ ♉	♏ ♈	♓ ♌	♍	♒ ♍	♑ ♎	♐

Every Planet is ſaid to rule particular parts of the Body, and ſeveral Parts, according to each Sign he is in. All Authors have left Tables of this, and all falſe. I at firſt deſiring a reaſon of this Table, found out in about half an Hours ſtudy, that every Planet ruled the Head when he

he was in his own Houſe, and the Neck in the Houſe ſucceeding; but this, when I could not find it agree with the Writings of other Authors (with their Tables of Nature I mean) I was firſt at a little ſtand; conſidering a Man had as good put his Wits an Apprentice to a Man of *Bedlam*, as make them Slaves to *Tradition*, I drew out a Table in another Form, which preſently gave me as much ſatisfaction as I deſired; ſo much as belongs to my preſent Argument I ſhall here quote. You ſhall find that every Planet in *Scorpio* governs the Parts of the Body which are under the ſame Signs which he is Lord of, the Luminaries excepted, which do it by reception, is an evident Teſtimony that they have influence in forming the Child in the Womb; as alſo that there is a mixture of the influence of the Luminaries in that Action.

Let this ſuffice to have proved, that the Planets have an influence even upon the Conception in the Womb; we come now to ſhew you,

1. What Authors ſay concerning the thing.
2. What indeed the Truth is.

1. What Authors.

The firſt Month of the Conception they give to *Saturn*, by whoſe influence and retentive Faculty they ſay the Seed is feſtned in the Womb.

2. The ſecond Month they attribute to *Jupiter*, by whoſe influeace they ſay the Foundation of Growth, Senſe and Underſtanding is laid, whereas the Foundation of all is laid in the commixture of the Seed in both Sexes; the Man is then formed in δύναμις, in *poſſe*, tho' not in *eſſe*.

3. The third Month they give to *Mars*, and he they ſay gives heat and motion to the Child; but if it wanted heat before, how could it live till that time? 'Tis but a frigid Argument, to think Life can be maintained by cold.

4. Then the *Sun* challengeth the fourth Month they ſay, and he furniſheth the Child with vital Spirit, but *Mars* gave it motion a Month before; and was ever voluntary motion to be known without vital Spirit?

5. Then

5. Then comes *Venus*, and ſhe in the fifth Month gives the Child comelineſs and beauty; but by their leaves, if they take comelineſs for faſhion of Body, that it hath long before, for the Body is faſhioned in thirty or forty Days, as all hold; but if for clearneſs of skin, that appears not till the Child be of ſome Age, namely, a year or more.

6. *Mercury*, he hath the ſixth Month appropriated to him, in which time they ſay, he ſeparates and diſtinguiſheth the Members of the Child, which were before connexed: This is ſuch a piece of Buſineſs a Man knows not what to think of, much leſs what to make of; if they mean by diſtinguiſhing the Members, the breaking of thoſe skins which wrap the Child round in the Womb, *viz.* the γαλεὸν ἀμνιον, they are not broken before the time of the Womans Labour; if they Dream that the Members or Limbs of the Child are in a *Chaos* before, this is but to Dream waking; and as ſimple a Buſineſs as it is, to believe that they are tied together by Ligaments, *&c.* (for to write like a Scholar, for I write now to Aſtrologers, who ſhould be Scholars if they be not) it is ridiculous, and declines as much from the Truth, as the *Poles* of the World do from the *Equator*, that any one ſhould think that thoſe Limbs of the Child that now are ſeparated, ſhould formerly be joyned together, either by *Enarthroſis*, *Arthrodia*, *Gynglymos*, *Harmonia*, *Sutura*, *Gomphoſis*, *Synchondroſis*, *Synneuroſis*, or *Syſſarcoſis*.

7. And then the *Moon* muſt come to make up another error in the work, and ſhe muſt have the ſeventh Month beſtowed upon her, in which they ſay ſhe compleats the Child, which was juſt as compleat five Months before.

2. To ſhew you the truth of the buſineſs.

Authors fail not ſo much in the Operation of the Planets, as they do in the time in allotting the Planets what they muſt do every Month; whereas indeed they all operate together at the ſame time; but if all the reſt of the Planets ſhould lie ſtill while one works, what a mad piece of work would they make? A Man had as good affirm, that every Planet moveth his Month, and all the reſt ſtand ſtill the while. Philoſophy teacheth Men that motion is

the

the cauſe of Change; for it is the motion of the *Sun*, or elſe of the *Earth* that cauſes day and night. But that we may be Methodical in laying down the true and genuine Operation of the Planetary influence in this act of Conception: We ſhall ſpeak of each Planet by it ſelf.

1. The *Sun*, as is well known to every one, gives heat to the World: And if ſo, then alſo to the Body of Man, becauſe our Life conſiſts chiefly by heat, which animates the moiſture, ſo that the *Sun* muſt needs be the Author of Life, and Father of all living Creatures, and therefore muſt of neceſſity be firſt formed in the Seed of both Sexes, being mixed in reſpect of order, if not in reſpect of time: He is formed in the very midſt of the Seed, from whence he quickens, inſpires and moves every part to its particular action. Indeed what *Ariſtotle* attributes to the Heart in the Generation of Man, is very true, if he had ſpoken it of the *Microcoſmical Sun*, and therefore ſome real Philoſophers (I ſcarce dare reckon *Ariſtotle* in the number of them) having imagined that the ſeat of the *Microcoſmical Sun* in the Body of Man was the Heart; yet I can ſcarce be of that Opinion, that the *Microcoſmical Sun* and *Moon*, which Reign like King and Queen in the Body, ſhould be confined to any particular place, however the Office of the *Microcoſmical Sun* both in and after Conception is to give vital Spirit, and ſtir up all things to motion and action.

2. As the water moiſtens the Earth that ſo it might not be burnt up by the ſcorching heat of the *Cœleſtial Sun*; ſo the *Microcoſmical Moon* adds moiſture to the Conception from the very beginning of the *Embryon*, even to the utmoſt term of Life; and this is that which they call *radical moiſture*, a familiar term amongſt all *Phyſicians*, yet underſtood by very few. Some *Philoſophers* are of an Opinion, that the *Microcoſmical Moon* keeps her reſidence in the Brain, and that's the reaſon *Ariſtotle*'s earthly dull Philoſophy, held that the Brains cooled the Heart; but how or which way, neither himſelf, nor any Body elſe can tell? 'Tis ſome inviſible buſineſs which had its Original from the Brain-ſick humour of an

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idle Philoſopher: But out of queſtion, the *Microcoſmical Moon* is not confined to any one part of the Body, but is univerſally in it as *radical moiſture* is. Indeed the truth is, as the *Sun* gives *Heat*, ſo the *Moon* gives *Moiſture*: And that is the reaſon the Generation of Things is held to be from Heat and Moiſture; and if ſo (which is moſt certain) what an admirable fantaſtical Dream was that of *Ariſtotle*, that the Brain was cold and moiſt?

3. There muſt be ſomething to counterpoiſe the heat of the *Sun*, and moiſture of the *Moon*, and this muſt be by a Planet contrary to them both, elſe it could not be done, which Office *Saturn* performs, for he fixes and ſtays the Beams of the *Microcoſmical Sun* and *Moon*, that ſo Generation may be made. You know Shoemakers nail on their Shoes to the Laſt before they can ſow them; the Bones are alſo framed by his influence, by which this frail Conception is upheld and ſtayed after it is Born.

4. There can be no Generation without putrefaction; therefore what Rays the Lunaries let fall upon the Seed, and *Saturn* hath fixed, *Jupiter* by his heat and moiſture putrifies and concocts, and by his equal temper preſerves a harmony in it.

5. As all things are bred by heat and moiſture, and fixed by coldneſs and dryneſs; ſo in the Generation of Man there muſt needs be ſome exſuperance and abounding; this *Mars* heats, exhales and converts both into Excrements, and alſo hardens into coverings of the *Embryon*: Indeed his heat is of a drying, burning, calcining Nature; for all things are made better and pure by calcination; ſo indeed is the *Embryon* in the Womb made fit for growth by the heat of *Mars*.

6. We told you all Generation was performed by heat and moiſture, therefore as *Mars* heats and calcines the *Embryon*, ſo *Venus* moiſtens it. And here you have the Reaſons:

1. Why *Venus* being a cold and moiſt Planet ſhould be the Author of Generation, ſeeing all Generation is performed by heat and moiſture; indeed ſhe doth but only add moiſture to the heat of *Mars*.

2. Con-

2. Conſidering what Antipathy there is between *Mars* and *Venus*, and yet what a Sympathy they have in the Generation of Man; and ſee the reaſon of that Sympathy and Antipathy of Things generated.

3. Seeing all things are generated by a Corruption of the contrary Qualities, you need not ask the reaſon why Man being ſo generated, muſt in time come to Corruption.

4. You ſee here the reaſon of thoſe Poetical Fictions, that *Mars* and *Venus* were ſo often found in Adultery, becauſe they perform the very ſame Office in the Generation of Man.

5. It is proof enough to me, that *Mars* and *Venus* do perform this Action of the Conception of Man, becauſe their Bodies in the Heavens are neareſt of all the five Planets of the Globe to this our Terreſtrial Star.

6. *Mercury* being of a mutable Nature, often applying to the *Sun*, and *Moon*, and the Planets; *Mercury* maketh the ſenſible, and (ſome ſay) rational part in Man, and ſo beſtows ſenſe and reaſon upon the *Embryon*; indeed, and in truth, he beſtows ſuch a penetrating and acute humour upon the *Embryon*, which ſtirs up to contemplation, inquiring after the reaſons of things, for he cauſeth that inſatiable deſire of knowledge, which is in the Sons of Men: Only here is one thing which ſeems worth the anſwering, which is, That thoſe that are Born in the ſeventh Month, may live by reaſon of the complement, fulfilling of the Planetary Motions, but ſuch as are Born in the eighth Month, are either Born Dead, or Live but a very little while, becauſe the Diſpoſition or Government of the Conception is turned back to *Saturn*, who (they ſay) is inimical to Nature in all his Qualities.

To this I anſwer;

1. *Saturn* is inimical to none but to ſuch as know not his Qualities, for he cannot endure ignorant Puppies.

2. 'Tis not the Complement of ſeven Planets that makes a Child Live, Born at the ſeventh Month, but the perfection of the Number [*Seven*] which if I were writing

ting Divinity, I could prove by Scripture to be the perfecteſt Number that is.

3. *Hippocrates* may be miſtaken in his Book *De Principiis*, and in that *De Octimeſtri Partu*, and in that *De Alimento*; in all which he goes about to prove, That a Child Born in the eighth Month cannot Live. *Galen*, *Ariſtotle*, *Plutarch* and others that wrote the ſame things after him, might be but his Apes; for the Writers of *Egypt*, *Spain*, and thoſe of *Naxus*, they affirm, That Children born in the eighth Month have lived: Set one againſt the other.

4. There may be ſome difference about *Hippocrates* his Months, *viz*, Whether they were *Solar* or *Lunar*. A *Solar* Month is the time in which the *Sun* is tranſiting one of the *Signs* of the *Zodiac*, and is very near thirty or thirty one days throughout the year.

A *Lunar* Month is the time that the *Moon* traceth through the *Zodiac*, and conſiſteth of 27 days ſome odd hours, and ſome odd minutes.

5. The Women they wrote of might be a Month miſtaken of their reckoning; that is as eaſily done, and as often by ſome, as a Woman can miſtake one Shoe for another in the Dark.

6. If the Office of *Saturn* be to retain the Seed in the Womb the firſt Month, who cauſeth the Expulſion of the Child in the eighth, which they attribute to him alſo? Is *Saturn* ſo old that he hath loſt his retentive Faculty?

They that would be knowing Phyſicians, let them ſtudy theſe Books of mine, *viz*. *Platerus*, *Sennertus*, *Riverius*, *Riolanus*, *Bartholinus*, *Johnſton*, *Veſlingius*, *Rulandus*, *Fernelius*, *Sanctor*.

BOOK

BOOK III.

Of what hinders Conception, together with its Remedies.

IT is moſt certain, That all Men and Women deſire Children, partly becauſe they are Bleſſings of God, and ſo Saints deſire them, *Pſal.* 127. 3. *Lo, Children are an Heritage of the Lord, and the Womb is his Reward.* As alſo *Pſal.* 128. from the beginning to the latter end, prove it. Or elſe becauſe they are pretty things to play withal, every like deſiring to play with his like. Or laſtly, and moſt probably, Luſt is the cauſe of begetting more Children than the deſire of the Bleſſings of God; for where the deſire for Children moves one to the Act of Copulation, the Pleaſure in the Act moves an hundred, and ſuch corrupt Principles proye uſually baſeneſs in the middle, and bitterneſs in the latter end, to thoſe that uſe them. It being apparent by the Curſe of God upon *Eve*, *I will exceedingly multiply thy Conception,* that many Children come into the World as a Curſe. But I am not now to act the part of a Divine, but of a Phyſician: And therefore to the purpoſe in hand.

What hinders Conception, cauſeth Barrenneſs.

Barrenneſs is { 1. *Natural.* 2. *Accidental.* 3. *Againſt Nature.*

Of each of theſe in a Section by it ſelf.

SECT. I.

Of Natural Barrenneſs.

NAtural Barrenneſs, I call that which cauſeth Barrenneſs in a Woman; the Inſtruments of Generation being perfect in both her ſelf and her Husband, no Preposterous

ſterors or Diabolical courſe uſed to cauſe it, yet the Woman remains naturaliy Barren; neither Age nor natural Defect, and Diſeaſes impediting, yet ſhe conceives not.

To find out all the reaſons of this requires a ſtronger Head-piece than I have; yet what the Lord hath imparted unto me, I ſhall freely impart to you.

1. The Man and the Wife that are both of one Complexion, ſeldom have Children; and the reaſon is clear from the univerſal courſe of Nature, which being formed by an All-wiſe God, of a Compoſition of Contraries, cannot be increaſed by a Compoſition of likes; and although to find two People juſt in every particular of a Complexion, be a Syſtem happily too rare to find, or very ſeldom found; yet if they be very near of a Complexion, my reaſon will hold good, and I know no remedy for it, unleſs they ſhould part; for if the main cauſe of Marriage be the procreation of Children, I know not but that Marriage which denies this may be unlawful. The truth is, Marriage is the greateſt natural action of Mans Life, and he that waits upon God for his direction in it, ſhall not do amiſs.

2. Want of Love between Man and Wife is another cauſe of Barrenneſs. That there is an eſſential, vital Spirit in the Seed of both Sexes, is without all queſtion: (And that made up the baſis of *Onan*'s ſin mentioned in Scripture, in ſpilling his Seed; the other as Circumſtances did but aggravate it, for this God ſlew him. I believe God hath been more merciful to many in *England* in the ſame caſe, yet he is as juſt now as he was in *Onan*'s days.) Then ſecondly, that this Seed participates of the Nature of both Sexes, is very clear, by Mens begetting their like, *viz.* Men and Women beget Men and Women; then if their Hearts be not United in Love, how ſhould their Seed Unite to cauſe Conception? It is reported of two *Theban* Princes, *Eteocles* and *Polynices*, both Brothers, yet a mortal hatred between them, that having ſlain one another in Battle, when their Bodies were burned (for in thoſe days and places they

they burned their Dead Corps, and entombed only their Aſhes) that the Fire parted in the middle and went up in two Tops; and if there were ſuch a mumial hatred in their Dead Corps, greater muſt the hatred be in the Seed of two diſagreeing Sexes, becauſe it hath more Spirit in it: And this is the reaſon there never comes Conception upon Rapes.

It is a ſad thing Men ſhould take Women for their Friends that did love them, and then hate them: And as ſad that Women when they are married, ſhould either through Pride or Folly, or ſomething elſe, ſo forget themſelves, their Husbands, and their God, that they cannot live quietly with them; and worſe than either (if worſe can be) is that trick of Parents, to compel their Children to marry againſt their Minds; ſuch corrupt beginnings uſually bring ſorrow enough to all Parties that uſe them, or have a hand in them; and that they all know by that time they have counted the middle and both ends.

3. A Third cauſe of natural Barrenneſs is, the letting of Virgins Blood in the Arm before their Courſes come down: Theſe come down in Virgins uſually in the fourteenth year of their Age, ſeldom before the thirteenth, never before the twelfth; And becauſe uſually all young Virgins are out of frame before they firſt break down; the Mother takes the Daughters Piſs, and away to Doctor *Dunce* runs ſhe, who knowing ſomething by her water, as much as he could if he looked in a Crows Neſt, and gathering by the Mothers talk, and by ſeeing the Party, that fulneſs of Blood offended, ſtraight preſcribes Blood-letting in the Arm (Bleeding and Purging, and Purging and Vomiting, being all the Medicines that many Country Phyſicians to my knowledge have skill in, or commonly uſe) they to whip *Diſeaſes* out of the Body (as *Sexton's* whip *Dogs* out of the Church) this is done, and then ſhe is well for a time, the ſuperfluous Blood being taken away; the next year (if ſhe ſtay ſo long) ſhe falls in the ſame caſe, then the other bout of Bleeding, and in three or four times ſo ſerving, eſpecially if the Maid uſe much exerciſe, the Blood

Blood comes not down to the Womb as it doth in other Women, but the Womb dries up, and becomes for ever Barren.

For preventing this for time to come, let no Virgins be let Blood in the Arm before their *Menſtrua's* come well down (caſes of neceſſity excepted) but rather in the Foot, for that provokes the Blood downward, and by that means it provokes the Terms.

4. A fourth cauſe of Natural Barrenneſs, is loſs of carnal Copulation; Men and Women come to the School of *Venus*, either not at all, or ſo frigidly, that as good never a whit, as never the better.

This is perpetually cauſed of a cold Diſtemper, and muſt be cured by ſuch things as heat and nouriſh.

For the Cure. Let ſuch eat and drink of the beſt; *Sine Cerere & Libero frigit Venus*, ſaith the *Latin* Proverb: without good Meat and good Drink, *Venus* will be frozen to Death.

Wholſome Food for ſuch, are Cocks-ſtones, Lamb-ſtones, Sparrows, Partridge, Quails, Pheaſants-eggs; and take this for an Aphoriſm of Truth, both in this and all other parts of Phyſick; *Whatſoever any Creature is addicted extreamly to, they move the Man that eats them to the like by their Mummial Vertue.* Therefore Partridges, Quails, Sparrows, *&c.* being exceedingly addicted to Venery, they work the ſame in thoſe Men and Women that eat them. *Diet.*

I will give you another, *Look in what part of the Body the Faculty which you would ſtrengthen lies, and take the ſame part of the Body of another Creature, in whom the Faculty is ſtrong, as Medicines.* For Example, the Vertue Procreates Lives in the Teſticle, therefore Cock-ſtones, *&c.* are Medicinal for this Diſeaſe.

I have written enough of this to Wiſe Men; but becauſe all Men are not ſo neither do I know when they will, I ſhall quote ſome few Receipts. *Remedy.*

1. Let ſuch often eat windy Meats, eſpecially ſuch as nouriſh much, as Parſneps, Alexanders, Skirrets, Pine-nuts, *&c.*

2. Let

2. Let them take a Dram of the Electuary *Diasatyrion* every Morning. You may find the way how to make it in my Translation of the *London Dispensatory*.

3. The Stones of a Fox dried to Powder, and a Dram taken every Morning in Muskadel.

4. A Dram of *Satyrion* Roots taken in the like manner.

But because I shall touch much upon this in the next Book, I pass it here. And thus much for this Section.

SECT. II.

Of Accidental Barrenness.

I Call that Accidental Barrenness, which comes by reason of some casual Infirmity upon the Body of the Man or his Wife at a time, which being taken away, the Effect ceaseth,

This is sometimes caused by the Man's part, but most commonly on the Woman's.

Then what I am here to speak to is, *Barrenness caused by some cause which may easily be corrected and remedied.*

Authors have left ways to know, whether the cause of Barrenness lie in the Man or in the Woman, and *Hippocrates* was very busie about it; but because I cannot confide in his Judgment, I shall pass it by in silence.

The most rational way of Knowledge in this Point that ever I read in this case, I shall quote, and give my reason for it; if it do hold true, well and good; if not, I cannot help it, for I never tried it. It is this;

Take a handful of *Barley* (any other Corn that will quickly grow, will serve the turn as well) and steep half of it in the Urin of the Man, and the other half in the Urin of the Woman, the space of four and twenty hours, then take it out and set it, the Mans by it self, and the Womans by it self, set it in a Flower-pot, or something else where you may keep it dry, then water the Mans every Morning with his own Urin, the Womans with hers, and that which grows first is the greatest sign of

Fruit.

Fruitfulneſs; if one grow not at all, they are naturally Barren, ſay Authors; for my part, I do not bind any Man to believe it, yet this I ſay, all Men and Women deſire to be Fruitful, and the Urin of one that is Fruitful (probably) is more likely to make a Seed grow, than the Urin of one that is not Fruitful, becauſe there is a Principle of Fruitfulneſs in the one, not ſo in the other; and every Man knows, (that doth but know his Right-Hand from his Left) that Urin is eſſential to the Body of every one: And if it can ſhew Diſeaſe, why not as well Fruitfulneſs and its contrary.

But to proceed;

Barrenneſs Accidental is either common to both Man and Wife, *i. e.* either of them may be troubled with the Infirmity, or elſe it is proper to the Woman only, this (as I told you) is moſt frequent; neither is it my purpoſe here to ſpeak of Diſeaſes incident to Men, which may cauſe Barrenneſs for the time being, but of ſuch as properly cauſe it; for the Inſtruments of Generation in Man being perfect, his Diet and Exerciſe according to Rule, (which the firſt Book hath already, and the next Book ſhall further inſtruct you in) I know no accidental cauſe of Barrenneſs in him, if his Body be in health.

The chief cauſe of Barrenneſs in a Woman, lies in her Womb, and its Infirmities, which what they are, their Cauſe, Signs and Cure, you ſhall find in their Order preſented to your view.

1. *Of ſtopping of the Menſtruis.*
2. *Of overflowing of the Menſtruis.*
3. *Of the Flux of the Womb.*
4. *Of falling out of the Womb.*
5. *Of Inflammation of the Womb.*
6. *Of Windineſs of the Womb.*
7. *Of Heat and Drineſs of the Womb.*

Of theſe in Order.

CHAP.

CHAP. I.

Of the Stopping of the Menſtruis.

THE *Menſtruis* ſtop in a Woman
1. *Naturally.*
2. *Againſt Nature.*

To know the difference between theſe, you muſt have regard to the Age of the Party: In many, the *Menſtrua's* appear not till after the fourteenth Year, in few before, in none till after twelve.

They ſtop naturally in ſome Women about the fiftieth Year of their Age, in ſome before; they continue in very few Women after the five and fiftieth.

When they ſtop through Age, the Woman is paſt Child bearing, not before, for then it ceaſeth to be with her after the Cuſtom of Women.

Cauſes. 1. Such as uſe themſelves to much Exerciſes, have but few of them, but thoſe few are very good Blood; and the reaſon why they have but few, is becauſe the Blood is conſumed by Exerciſe.

2. Again, many times they are ſtopped in immoderate fat People, for their Veins are narrow, and that little Blood they have is turned into Fat.

3. Such as are waſted by continual ſickneſs, have but little ſuperfluous Blood in them.

4. Sometimes they are ſtopped by reaſon the Woman hath the Hæmorrhoids or Piles at the time.

5. Sometimes they fly up to ſome Sore or Ulcers in the Body, as happens to ſuch Women as have a Canker in their Breaſts. Theſe I note but by the by. But,

6. Sometimes either a hot or a cold Diſtemper of the Womb it ſelf cauſeth it. And,

7. Care, Fear, Sorrow and Grief cauſe it.

My preſent ſcope is only to ſpeak of the two latter, and more particularly of the laſt ſave one; for the Cauſes of the laſt being taken away, Effects ceaſe.

The

The general Signs of a Woman moleſted with this Diſeaſe are Heavineſs of the whole Body, Proneneſs to Vomit, Loathing of Meat, and certain Tremblings, ſuch as happen to Women with Child. Pains in the Back, and ſometimes in their Stomach and Neck, and Breaſt, the hinder part of the Eyes, and the fore part of the Head, and ſometimes their Body ſwells. *Signs general.*

The diverſity of the Cauſe may be partly known by the relation of the Sick. A cold Diſtemper is known by Dulneſs, Sleepineſs, Slowneſs in Moving, a Pale, Whitely, Leaden Colour. A hot Diſtemper is known by the contrary Signs. I am no way ignorant of the ways the Ancients uſed for the Cure of this Diſeaſe in Women; becauſe I like them not, I ſhall make bold to leave them out, and inſert my own, for which I ſhall give my reaſons. Conſidering then that the Stopping of the *Menſtrua's* come thro' ſome default in the Womb uſually, the beſt way to help it, is by ſtrengthening the Womb. I ſhall give you firſt the way of Cure. *Particular.*

Secondly, Cautions in uſing it.

1. Let the Patient ſo grieved Sweat, for that opens the Pores. The beſt way is to Sweat in a Hot houſe. *Cure.*

2. Let the Womb be ſtrengthened by drinking a draught of White-wine, wherein an handful of ſtinking Arach being firſt bruiſed, hath been boyled; the Herb is common, it grows almoſt upon every Dunghill throughout the Nation. It by a ſecret Magnetic Vertue ſtrengthens the Womb, and by Sympathy removes any Diſeaſe thereof.

3. If there be, together with this infirmity Pains in the Head, as uſually there is, for there is great Sympathy between the Head, and the Womb, and that's the reaſon all Cephalic Herbs almoſt ſtrengthen the Womb) add a handful of *Vervain* to it, which by a like Magnetic Vertue ſtrengthens both Womb and Head.

4. This being uſed two or three days, if they come

not down: Take of Calaminth, Pennyroal, Thyme, Mother of Thyme, Bettony, Dittany, Burnet, Featherfew, Mugwort, Sage, Piony-roots (the Female are beſt in this caſe, let Men part their Pleaſure) Juniper-berries; half an handful of theſe, or ſo many of them as can be gotten, boiled in Beer, and drank for ordinary Drink.

5. Take one part of Gentian, two parts of Centaury, Diſtil them with Ale in an Alembec, after you have bruiſed the Gentian roots, and infuſed them well: This water is an admirable Remedy, not only to provoke the Terms, but alſo to reſiſt the Peſtilence, to help ſtuffings in the Stomach, the Spleen, to purge not only the Womb, but alſo the Body of Choleric and Corrupt Humours. If ſo be you have not this Water in a readineſs, Take a dram of Centaury, and half a dram of Gentian roots, beat them to Powder, take it in the Morning in White-wine; or you may boil an handful of Centaury, and half a handful of Gentian roots bruiſed, and boil it in Poſſet drink, and drink a draught of it at Night going to Bed.

6. The Seed of wild Navew beaten to Powder, and a darm of it taken in the Morning in White-wine, doth the like.

7. Alexander-roots bruiſed and boyled in the like manner, performeth the ſame Office; other Simples which are Medicinal, are the roots of Parſly, Fennel and Lovage, Angelica-roots, the Herbs of Chervil, Maſterwort and Sage, perform the ſame: you may uſe them at your diſcretion.

If this do not the deed, you muſt let them Blood in the Legs.

CAUTIONS.

Caut. 1. Give not any of thoſe to any that is with Child, leſt you turn Murtherers, wilful Murther ſeldom goes unpuniſhed in this World, never in that to come.

2. Give your Medicines a little before the Full Moon, or between the New and full Moon, for then Blood encreaſeth

creaſeth, but never in the Wane of the Moon; for if you do, you had as good give them to an Oak. The Moon hath great influence upon all Elmentary Bodies, but more upon Women than Men, becauſe they are of her own Sex.

3. Let the Patient uſe much Exerciſe.

4. If the Body be troubled with evil humours, let them be purged out. The third Chapter will inſtruct you how.

5. Sometimes (though but ſeldom) they are ſtopped through fulneſs. This is known by vehement Pain about their Reins, their Veins are ſwollen, and they are ſuch People as live idly, and abound in Blood.

Such muſt be cured by Bleeding in the Arm, for fulneſs cauſeth diſtention or ſtretching, and diſtention hinders extramiſſion: And Bleeding in the Foot makes the diſtention greater, as was well noted by Dr. *Riverius*, Phyſician to the *French* King.

But let this be done with good advice, and great warineſs.

CHAP. II.

Of the Overflowing of the Menſtrua's.

1. THey are ſaid to overflow, when they continue ger than their uſual time; their uſual time of continuance is two or three days; in ſome Women that give themſelves to no Exerciſe, four or five days.

2. When they come oftner than the Legitimate time. Their Legitimate time is, the time that the *Moon* Travels through the Twelve Signs of the *Zodiac*, that is Twenty Seven Days, ſome odd hours, and odd Minutes.

Cauſe. It is cauſed.

1. By Rupture of ſome Veſſel.
2. By immoderate Purgation.
3. By ſome concording Humour.
4. By hard Labour in Child bed, or unkind handling in it.

Signs. If the Veſſels be broken, the Blood guſheth out abundantly in heaps.

If ſome gnawing Humour, they are not much in quantity, but come with much Pain.

The other are eaſily to be known.

Caution. Such Women as are ſubject to this Diſeaſe, ſuffer Abortion upon every ſlight occaſion.

Let their Diets be Meats Roaſted dry.

Let them abſtain from Exerciſe and moving as much as may be, and from all cold Drinks.

Becauſe this Diſeaſe weakens the Womb much, ſtrengthen it as you are taught in the Chapter before.

And here *I* confeſs *I* differ from all Phyſitians that ever wrote, for they all Unanimouſly hold that the Diſeaſe is firſt to be cured before the Part grieved be ſtrengthened; whereas *I* counſel to ſtrenghen the Part firſt, that ſo Nature may be able to help on in this Cure; the Work will be better and ſooner done with Natures help than without. Having firſt ſtrengthened the Womb, proceed to the Cure thus:

Cure. 1. Anoint the Reins of the Back with Oyl of Roſes, Oyl of Myrtle, or Oyl of Quinces, which you pleaſe. I ſuppoſe the laſt mentioned to be the beſt, do thus every Night, and when you have ſo done, wrap a piece of white Bays about your Reins, the Cotton ſide next your skin, and keep the ſame Bays always to it.

2. To inject the Juice of Plantane into the Womb, is an admirable Remedy.

3. Sage, the roots of Diſtort and Tormentil, Cinquefoyle, Knotgraſs Comfry, Sannicle, Ladiesmantle, Golden Rod, Looſtrife Meadſweat, Archangel (that Blaſphemous Name our Phyſitians give dead Nettles) Mouſe-ear, Solomons-Seal, Purſlane, Sorrel, Red-Beets, Shepherds-purſe, Red-Roſes, Acorn-cups, the Bark of Oak Trees, Red Coral, Maſtich, are Medicinal, boiled in your ordinary Drink.

I could wiſh from my Heart you knew all theſe herbs: you cannot expect I ſhould travel all over the Nation to teach you; you ſee what ignorance the Learned College of Phyſicians hath train'd you up in; inſtruct you one another

another as well as you can, know that you were not born for your ſelves alone, and *I* will do what *I* can to inſtruct you in the knowledge of the Herbs before *I* am half a Year Elder.

4. Above all, *I* commend this Medicine to you: *Take of Comfry Leaves, or Roots, and Clowns Wound-wort, of each an handful, Boil them well (being firſt bruiſed) in Ale, and drink a good draught of it now and then; this (with the Bleſſing of God) will help you, tho' the Mouths of the Veſſels be open.*

5. *Take Cinnamon, Caſſia Lignea, Opium, of each two drams; Myrrh, White Pepper, Galbanum, of each one dram, Diſſolve the Gum and Opium in White-wine, beat the reſt to Powder; then make them into Pills by mixing of them together exactly, and let the Party Diſeaſed take two Pills every Night going to Bed, let not both Pills contain above the weight of fifteen Grains.*

CHAP. III.

Of the Flux of the Womb.

Deſcription. A Flux of the Womb is continual Diſtillation from that part of the Body for a long time together, Nature carrying out the Excrement that way which ſhould be voided ſome other way.

The Form and Colour of what is voided, ſhews what humour offends, (if *I* had written to Scholars, *I* would have ſaid the peccant humour) for,

Cauſe. *In* ſome it is Red, like putrified Blood, and that proceeds from Blood putrified.

In ſome it is white and pale, and that proceeds of Flegm.

In ſome Yellowiſh, and that ſignifies Choler.

If pure Blood come out, if a Vein were opened, either ſome Corroſion or Gnawing of the Womb is to be fear'd, or elſe ſome Laceration or tearing in her laſt Delivery,

and it is to be feared the Midwife acted not her part either like an honeſt, or like a knowing Woman.

Signs. All of them are known by theſe Signs: The place of Conception is continually moiſt with the Humours, the Face is ill coloured, ſhe diſtaſteth and abhorreth her Meat, breaths difficultly, the Eyes are ſwollen, ſometimes with pain, ſometimes without.

The Cure is different as the Cauſe; For,

Cure. If pure Blood come out, you muſt let Blood in the Arm in the firſt place, and the Cephalick or Head Vein is the fitteſt; for unleſs you draw back the Blood, you can never ſtop it, as you muſt Pump out the Water of a Ship before you can ſtop the leak.

Then uſe the latter Medicines in the laſt Chapter, made of Comfry-roots and Woundwort.

The Juice of Plantane injected into the Womb, is good; and if you add the Juice of Comfry to it, it were better. I have taught you how to keep theſe Juices all the Year in my *Engliſh Phyſician Enlarged*, the laſt Edition.

If Flegm be the cauſe, let Cinnamon be a Spice uſed in all her Meats and Drinks, and let her uſe her Body to hot Antidotes, as Venice-Treacle, Mithridate, *&c.* to take a little every Morning.

Let her take of Coſtmary, Agrimony, the Bark of common Elder, Dwarf-Elder, Caraway-Seed bruiſed, Liquoriſh, of each an handful; which boiled in a Pottle of White Wine (or for want of it Rheniſh Wine) to a Quart, drink half a Pint of it every Morning, adding half a dozen drops of Spirit of Caſtoreum to it, and an Ounce of Syrup of Roſes with Agarick.

Let her boil Burnet, Mugwort, Fetherfew and Vervein in all her Broaths.

Let her, if ſhe pleaſe, purge her Body with Pills of Amber (you may find them, and the way how to make them, in my laſt Edition of the *London Diſpenſatory*) ſhe may take a Scruple at Night going to Bed, they will not work till next Day, and uſe this divers Nights.

Half

Half a dram of Myrrh taken every Morning, is an excellent Remedy for this Infirmity.

If it come of Choler, let them take Borrage, Bugloſs, Red Roſes, Endive and Succory Roots, Lettuce, White Poppy-ſeeds, of each a handful. Boil them in White-Wine, from a Pottle to a Quart; let her drink half a Pint every Morning, to which half Pint add Syrup of Peach Flowers, and Syrup of Cichory with Rhubarb, of each an Ounce. It will gently Purge her, you may find the way how to make them in my laſt *Edition* of the *London Diſpenſatory*.

After the uſe of this ſome Mornings, let her take the Powder of Ivory and Miſleto of the Oak, of each one Scruple, mix'd with half an Ounce of Conſerve of Roſes, every Morning for a Week together (I never knew any Author could give a reaſon why Miſleto of the Oak, ſhould be better than any other Miſleto, neither do I believe it is.

Laſtly, If it come of Putrified Blood, having firſt let Blood in the Foot, ſtrengthen the Womb as you were taught before.

I know all Writers hold Melancholy to be one cauſe of this evil, but I am of the contrary Opinion, unleſs (as many do) they take the aduſt Choler and aduſt Blood to be Melancholy, for Melancholy is altogether retentive and how can that cauſe Expulſion?

I ſhall conclude this Chapter with three general Rules, make much of them.

1. Let the Patient forbear violent Motions, Paſſions and Perturbations of Mind.

2. Let them forbear all ſharp and ſalt Meats, and ſuch things as provke Urin.

3. Of Dead Nettles (which our Blaſphemous Phſicians call *Arch-Angel*, whereas the word *Michael*, who is the *Arch Angel*, ſignifies *as God*) there are three ſorts White, Red and Yellow, *viz.* their Flowers are of that Colour; the White-Flowers help the White, the Red help the Red, and the Yellow the Yellow Flux in Women. You may uſe them which way you pleaſe.

To Cure all Diſeaſes read my *Platerus*, *Sennertus*, *Riverius*, *Riolanus*, *Bartholinus*, *Johnſton*, *Veſlingius*, &c.

CHAP. IV.

Of the Falling out of the Womb.

Deſcription. THE Womb is ſaid to be fallen out when it is ſo turn'd down that it ſticks out, for it is never cloſed from its Ligament.

Cauſe. It may be cauſed by ſome Fall, by a Blow, by Overlifting, by vehement Trouble of Mind, by ſore Labour in Child-birth, by unskilful drawing out the Child, eſpecially if it be Dead, or of the After-birth, by *By Mother Careleſs* when ſhe turns Midwife.

Signs. The Diſeaſe is obvious to the Eye, and that is Sign enough.

Cauſe. The vulgar way of Cure is to put it in again with a hot Cloth, and there it will ſtay as long as a Cat tied to a Pudding; and if it be ſwell'd that it will not up, bath it with a Decoction of Mallows, Linſeed and Fenugreek ſeed boiled in Water: and if this do it not the firſt time, uſe it the ſecond; and when you have got it up, let the Woman lie with her Legs cloſe together; for fear ſhe ſhould not, tie them together with a Swathing Band; they ſhould ſtop it with a Cork, and tie a Bladder over it alſo.

Let her uſe Odoriferous things to her Noſe; ſuch be Civit, Galbanum, *Styrax Calamitis*, Wood of Aloes, *&c.* Let her apply ſtinking things to her Womb, ſuch be Aſſa fœtida, Oil of Amber, the ſmoak of her own Hair being burnt.

This is moſt certain, that the Womb flies from all ſtinking Things, and applies to all ſweet Things, therefore theſe are good; as alſo to apply a Plaiſter called *Hyſtericum* (you may find in my laſt Edition of the *Diſpenſatory*) to the Belly, in the middle of which Plaiſter, place ſome Cotton, and upon the Cotton four or five

five Grains of Civet, and let the Civet lie just upon h Navel.

But my own Magnetick Cure is this:

Take a Common Bur-leaf (you may keep them dry of you please all the Year) and apply to her Head, and that will draw the Womb upward: In the Fits of the Mother, put it under the Soles of her Feet, and it will draw it downwards. Bur seed beaten into Powder will do the like, they command the Womb which way you please, and by orderly usage will Cure any Disease of it.

'Tis a Plant of *Venus*, and is best gathered when she is Angular and strong in her hour, and the *Moon* applying to her.

If it will not readily go up, by reason of Carelesness in not using the Remedy time enough; you may bath it as you are told.

CHAP. V.

Of the Inflammation of the Womb.

THE Womb is Inflamed by many Causes *Causes.*

1. *By a Blow.*
2. *By stopping of the Terms.*
3. *By Abortion.*
4. *By Ulceration.*
5. *By Immoderate Letchery.*
6. *By overmuch Walking.*
7. *By Colds.*

Its Companions are an acute Fever pain in the Head, especially about the hinder part or Root of the Eyes, Cramps in the Arms, Fingers and Neck; the Womb is vex'd with panting Pains: If all the Womb be Inflam'd, it will be pain'd all over; if but part, the Pain will be where the Part Inflam'd is; For, if the hinder Part be Inflamed the Back is strained most, and then they cannot go well to Stool, because the Right gut is pressed together; or if not so, 'tis di- *Signs.*

If the Fore part be Inflamed, there is pain about the Bladder, and the paſſage of Urin is hindred; they make Urin with difficulty, becauſe the Paſſage is on the Fore-part of the Womb.

If any of both ſides be Inflamed, the Leg next the Inflamed ſides, moves but ſlowly and heavily.

If it it be in the Neck of the Womb, the paſſage is hard, cloſe and burning hot.

Cure. For Cure, Firſt ſtrengthen the Womb, as you were taught before; for this may Cure it by Sympathy. If you can do a thing by fair means, never attempt it by foul.

Endive and Succory-roots are commended by Authors in this Diſeaſe, being boiled in clarified Whey. But my own Directions are theſe few.

1. Clatifie your Whey, then boil Plantane Leaves or Roots in it, and drink it for your ordinary Drink. Then,

2. Inject the Juice of Plantane into the Womb with a Syringe: If it be in VVinter, when you cannot get Juice, make a ſtrong Decoction of the Leaves and Roots in VVater, and inject that up with a Syringe, let it be but Blood-warm. This Medicine is worth a Thouſand.

3. If the Body be Coſtive, uſe a Clyſter.

4. Let them avoid movings of Body and Troubles of Mind.

I ſeldom preſcribe Diets to VVomen, becauſe they have gotten ſuch a trick they will keep none; yet becauſe it is very probable there are ſome wiſe VVomen (it were a hard caſe elſe) I ſhall intreat them to uſe a very ſlender Diet and let it be of ſuch Food as is cold and moiſt. Barley-Broth is an admirable Remedy for them; it were very well if they could ſatisfie themſelves with it, and *Panada.* As for Drink, let them forbear all VVine, and Strong Beer, much more Strong-Water.

5. In all Inflammations, eſpecially if the Inflammation be great, Blood-letting is an excellent and admirable Cure, as alſo very ſpeedy. *In* this caſe the beſt way, is to bleed them in the Ancles, becauſe of the immediate paſſage between the Vein *Sadhana* and the Womb.

6. Out-

6. Outwardly apply to the Region of the Womb Wool moiſtened in Vinegar of Roſes.

7. If the inflammation be near the neck of the Womb make a Peſſary of VVooll, dip it in Juice of Plantane, or Juice of Purſlane, or Juice of Sengreen, and put it up the Privities.

CHAP. VI.

Of Windineſs of the Womb.

THE Womb is ſometimes afflicted by wind, or puffed up; and this ſometimes appeareth to the Eye of Senſe, and ſometimes it cannot be diſcerned but by the Eye of Reaſon.

Authors differ much in the Cauſe, and as much in the Cure; however, they ſay, the Signs are Swelling in the bottom of the Belly, pricking Pain in the Stomach, Back and Head, Diſtention of the Sides: And ſometimes they ſay, Women feel wind coming out of their Privities (if you will believe them.)

To tell you the truth, my Opinion is, That the Diſeaſe you call the *Fits of the Mother*, is nothing but a windineſs of the VVomb, which becauſe it hinders not Conception that *I* know of, *I* have nothing to ſay to it at this time; however, if any Woman will not believe me, *I* cannot help it; 'tis but forbearing windy Meats, and taking ſuch things as expel VVind, and ſtrengthen their VVomb, as they were taught before, and then it (together with Nature) helps it ſelf.

As for moiſtneſs of the Womb, which many ſpeak and write of, how the VVomb when it is over-moiſt will not retain the Seed, the thing is very probable, but the very ſame with a Flux of Flegm, and to be Cured the ſame way.

CHAP. VII.

Of the Heat and Drineſs of the Womb.

THE Signs were ſhewn you before. The Diſeaſe moſt incident to Women of a Cholerick Complexion.

As for Remedy, ſuch Herbs as cool and moiſten are very Medicinal, of which ſtinking Arrack (uſed as you have been taught before) ſeems to bear the preheminence.

Neither are Plantane and Mallows much inferior to it, uſed as before, eſpecially Plantane.

Goats Milk often drunk with Honey or Sugar, is a very excellent Drink for Women troubled with this Diſeaſe; and if ſo, other Milk cannot be bad.

And many other Herbs are Medicinal for this Infirmity; all which, or ſo many of them as you can get, you may boil with a Sheeps Head till you have boiled all to pieces, and uſe the Decoction either as Drink, or in Pottage.

The Herbs are theſe, Vine-leaves, VVillow-leaves, Endive Succory both Roots and Leaves, Violet-leaves, Stawberry-leaves, Raiſins of the Sun, Borrage, Bugloſs, either Leaves or Flowers.

If you pleaſe, in ſuch Decoction you may take ten or twenty Grains of Red Coral, mixed with as much Cinnamon. See my *Engliſh Phyſician* for this more at large.

If your Body need Purging, take ſuch Medicines as Purge Choler, and without cool the Reins, or elſe you were as good do nothing. Of which Caſſia Fiſtula newly drawn, ſeems to me to be the beſt: You may take an Ounce of it when you go to Bed. Never fear the following of your Buſineſs the next day.

Laſtly, Apply to your Navel a Cere-cloth, which you may find in my laſt Edition of the *London Diſpenſatory*, called by name *Ceratum Santalinum.* Other Remedies you may find in this Book more at large, to which I refer you.

I con-

I confeſs I could have preſcribed many other Medicines, as other Authors have done before me, as Peſſaries, Baths, Fomentations, *&c.* but theſe, if rightly uſed, are enough, for I write to help you, not to trouble you.

SECT. III.

Of Barrenneſs againſt Nature.

IT is not one Phyſician's Opinion alone, that many VVomen are made Barren by Diabolical means.

I do not call them Diabolical, becauſe they cannot be acted without invocation of evil Spirits, but becauſe they are done by abuſe of Nature; for as the right uſe of natural Things is from God, ſo the abuſe of them is from the Devil. And ſo many unworthy Creatures are wont to ſerve Men and Women at the very time of their Marriage, that the Man can never (before it is remedied) have to do carnally with his Wife, which is all Public Marriages are good for: Some, altho' the Scripture (that I know of) give no public Rule for Marriage, yet we all know Marriage is a civil thing; therefore ought more properly to belong to the civil Magiſtrate, than to the Clergy-man; but the Clergy get Money by it, that's the Key of the Buſineſs.

However, to prevent ſuch Miſchief, Authors have left ways: As,

1. To carry St. *John's-wort* about them, which for that cauſe is called *Fuga Dæmonum*, A driver away of Devils.
2. To carry a Loadſtone about them.
3. A Plaiſter of St. John's-wort laid to the Reins.
4. A whole Swill hung over the Bed.
5. The heart of a Turtle Dove carried about them. *Cum multis aliis.*

But ſuppoſe the Miſchief be already done, and the Man cannot give his Wife due Benevolence, how may it be help'd? In this I will tell you no more than I have known tried. The Cure is eaſie, and was done by the

Man

Man only making Water thro' his Wive's Wedding Ring, ſo there was one Superſtition helped another.

Such as would be skilful Phificians let them read theſe Books of mine, *viz.* *Platerus*, *Sennertus*, *Riverius*, *Riolinus*, *Bartholinus*, *Johnſton*, *Veſlingius*, *Rulandus*, *Fernelius Sanctor*, *Cole*, &c.

BOOK. IV.

Of what hinders Conception.

I Shall deliver my Mind in this,

1 *By way of ordering the Body.*
2. *By way of Medicine.*

And let each of theſe ſtand in a Section by it ſelf.

SECT. I.

How a Woman that would have Children, ſhould order her Body.

1. IF Women would be Fruitful, let them give themſelves to exerciſe. Idleneſs is hateful to God, and deſtructive to the Creation; and that's the reaſon ſuch Women that live idly (as moſt of our City Dames do) have ſo few Children, and thoſe they have, ſeldom live, but are troubl'd with unſuperable Diſeaſes till they die: Or if they live, they are ſo ſpoil'd by a-piſh Education, that they ſeldom come to good: Whereas Poor Men and Women that labour hard, have many Children uſually, and they are ſtrong and luſty.

I ſhall (to pleaſe you good Women) give you a ſhort Paraphraſe upon both *Exerciſe* and *Reſt*, yea, ſuch a one, that if you mean to be wiſe, you may know what is moſt fitting for your own Bodies: But if

if you never intend to be wiſer, you ſhall not blame me when you whine for lack of Children, or for the Death of thoſe you had.

Exerciſe is either *Moderate* or, *Immoderate.*
Moderate is neither *too Much*, nor *too Little*,
Immoderate is either *Vehement*, or *Exceſſive.*

Moderate Exerciſe.

1 Stirs up Natural Heat,
2. Quickens the Spirits.
3. Opens the Pores.
4. Waſts the Excrements of the third Digeſtion.
5. Makes the Body, Senſes and Spirit ſtrong, and that's the way to have ſtrong Children.
6. Comforts all the Limbs.
7. Helps Nature in all her Exerciſes, which procreation of Children, is none of the leaſt.

Immoderate Exerciſe (which is a thing our City-Dames are utterly unacquainted with, unleſs it is *Exerciſe* of their Tongues.)

1. Waſts, Dries, Conſumes, Wearies both Body and Spirits.
2. Hurts the Body, in every part.
3. Overthrows Natures Actions.

Reſt is *Moderate* or *Immoderate.*

Moderate Reſt.

1. Comforteth and refreſheth Nature.
2. Recruits a Tired Brain.
3. Maintains Health.
4. Strengthens both Body, Senſes and Members.

Immoderate Reſt, or *extream Idleneſs.*

1. Dulls both Mind, Senſes and principal Inſtruments of the Body.
2. Cauſeth Crudities, evil Humours, evil Excrements, Cold, Sickneſs, infinite Infirmities, above half the Infirmities that accompany the Body of Man and Woman, and therefore it was Nobly done of *Lycurgus* the *Spartan*, to compel every one to work four Hours in a Day.
It haſtens old Age.
It cauſeth Deformity.

Hark

Hark, you Women, if you would be Young and Fair, uſe your ſelves to Labour.

And now, if you can find any of theſe accidents in your ſelves, you know both the *Cauſe* and the *Cure*.

Secondly, *Diſcontent* wonderfully hinders Conception, and *Content* furthers it as much.

1. I ſhall ſpeak of *Content*, in which conſider,

1. *Content of Mind* Dilates the Heart and Arteries whereby the Vital Blood or Spirit is ſufficiently diſtributed throughout the Body, and thence ariſe ſuch affections as Pleaſe, Recreate and Refreſh the Nature of Man, as Hope, Joy Love, Gladneſs, Mirth, *&c.*

2. They Comfort and Strengthen not only the parts of the Body, but alſo the Operations and Imaginations of the Mind: For it is agreed upon by all Authors, yea, the truth it ſelf hath ſet its Seal to it, that the Imagination of the Mother Operates moſt forcibly in the Conception of the Child. How much the better then were it for Women to lead *Contented* Lives, that ſo their Imaginations may be pure and clear, that ſo their Conception may be well Formed, than to Vex and Fret and Fume, and Fling and Throw, Murmur and Repine, and fill their Minds full of diſtracting Cares and Fears, as an Egg is of Meat, making a Tumult in their Spirits, and Bring all their Thoughts into ſuch a Confuſion, that they look more like Beaſts than Women, ſo that if they could but ſee themſelves, they could not but be aſham'd, to ſee how like Antics they are. The beſt Medicine I can preſcribe them in this Diſeaſe, is this, That they would give their Minds often to read that excellent Book of Mr. *Jeremiah Burroughs* Entituled, *Chriſtian Contentment*, where I am confident they ſhall find all their Objections anſwered; and a Womon ſeldom wants Objections, if ſhe do but look upon her Apron-ſtrings.

As for Diſcontent, I ſhall give you my Judgment.

1. *As a Phyſitian.*
2. *As a Divine.*

I. *As a Phyſician.*

1. It ſtirs up ſuch affections in the Body as are Inimical

mical both to Body and Mind, and therfore muſt need either Kill or Spoil the Child in the Womb: Such are Anger, Paſſion, Hatred, Fear for things to come, Fear for things paſt, Sorrow, Sighing and Grief of Mind. All theſe Corrupt the very Nouriſhment wherewith the Child is Nouriſhed in the Womb, and oftentimes Kills the Fruit in the very Bud.

2. It diverts the Vital Heat from the circumference to the Center, thereby conſuming the Vital Spirits, by which means they come very ſlowly, or not at all to the Child.

It Deſtroys, Overthrows, Murthers both Body and Mind.

4. It haſtens old Age and Death, by conſuming the Radical Moiſture.

2. *As a Divine*, I beſeech you to let my counſel be acceptable to you, conſider what you do.

1. When you have been diſcontented twenty four hours, you are never the wiſer, never the nearer to the obtaining of what you deſire; *Who by taking care can add a Hairs Breadth to his ſtature?* And what a fooliſh thing is it to do your ſelves ſo great a miſchief without the leaſt hope of doing your ſelves the leaſt good?

2. Diſcontent keeps you from the good you deſire. You will not give your Children a thing while they cry, neither will God you whilſt you are Diſcontented.

3. It makes your Evil worſe; becauſe others wrong you, you will wrong your ſelves, becauſe you want temporal things, you will want Health alſo.

4. All things come by the Providence of God; and whatſoever Man's end be, his ends are always good. *Are not two Sparrows ſold for a Farthing, and yet not one of them falls to the ground without your Father?* If God takes care for the Sparrows, one of which is worth but half a Farthing, will he not take care for you?

5. It ſhews your Spirits linked to the World, and nor riſen with Jeſus Chriſt; for if Diſcontent for things of this World take up your Thoughts, tell me what of

you

you is riſen with Chriſt? *He that is riſen with Chriſt, minds the things that are above.*

6. It ſhews you are little provided for Death; if you know you muſt leave the World, why are you Diſcontented that it leaves you?

7. You deny Eternity; for if you knew the World ſhould be conſumed, you would uſe it to tread upon, not to fill your Pockets with.

8. Your Intereſt in Chriſt is but little; for *where the Carcaſs is, thither will the Eagles gather together.*

9. How juſtly may God withdraw his Protection from ſuch as cannot reſt upon it without Diſcontented Hearts.

10. You put away your own comfort. All true comfort comes from the Holy Ghoſt *the Comforter*; and the Holy Ghoſt ſeldom or never reſts upon a ſad Soul. And therefore the Prophet *Eliſha* called for Muſic to chear his Spirits, before he was fit to receive the Spirit of God. Conſider theſe things and you ſhall ſee what a folly and madneſs *Diſcontent* is.

That you have two Ways, or Means of Fruitfulneſs.

1. *Exerciſe of Body.*
2. *Content of Mind.*

I have but one more, and that is, *to preſerve the Womb in a due Decorum.* I note, it here only, becauſe People are very ignorant in Phyſic: The former Rules will help you if you would have Children, ſee that the Menſtrua's come down in good order, the Colour of them will ſhew you what Humour offends; Purge it out; the former Rules will direct you. I mean thoſe in the laſt Book, in the Chapter, *Of Flux of the Womb*. If they come down Diſcoloured it ſhews ill Diet. If pure Blood comes down, be ſure that Woman is very prone to conceive with Child.

To Cure all Diſeaſes, read my *Platerus*, *Sennertus*, *Riverius*, *Riolinus*, *Bartholinus*, *Johnſton*, *Veſlingius*, &c.

SECT.

SECT II.

Medicines for a Woman that would have Children.

THis I ſhall deliver to you,

1. *By way of Caution*
2. *By way of Precept.*

By way of Caution

1. Uſe not the Act of Copulation too often: Some ſay it makes the Womb ſlippery: I rather think it makes the Womb more willing to open than ſhut. Satiety gluts the Womb; and makes it unfit to do its Office, and that's the reaſon Whores have ſeldom Children? And alſo the reaſon why Women after long abſence of their Huſbands, when they come again, uſually ſoon conceive.

2. Let the time be covenient; for fear of ſurprize hinders Conception.

3. Let it be after perfect digeſtion, let neither hunger nor drunkenneſs be upon the Man or Woman.

4. Let the deſire of Copulation come Naturally, and not by provocation. The greater the Womans deſire of Copulation is, the more ſubject is ſhe to Conceive.

5. Women are more ſubject to Conceive a day or two after the Monthly Terms are ſtayed.

6. Avoid Eating, or Bearing about you all ſuch things as cauſe Barrenneſs: Such be the Bones of a Staggs Heart, Emeralds, Sapphires, Ivie-Berries, Jet, Burnet Leaves and Roots, Harts tongue Steel duſt, Mints, &c.

7. Apiſh ways and manners of Copulation hinder Conception.

By way of Precept.

1. The Runnet of a Hare mixt with a little Cotten and put up into the Womb as Peſſary, and remaining there a Day, is an excellent Remedy: But let it be done preſently upon the ſtopping of the Menſtrua's, and tied up in a Linnen Cloath, and a ſtring tied to it, that ſo you draw it out again, elſe you will make mad work.

2. If

2. If the Woman's Body be too hot, letting Blood in the Vein *Saphena*, profiteth much. 1. Becauſe it cools. 2. Becauſe it cleanſeth the Womb.

3. A Loadſtone carried about the Woman, cauſeth not only Conception, but concord between Man and Wife.

4. The Heart of a Male Quale carried about the Man, and the Heart of a Female about the Woman, furthers Conception exceedingly, and Cauſeth Mutual Love.

5. The Root of Eringo, Piony and Satyrion, being eaten, cauſe Conception.

6. Exerciſe your Bodies before you take counſel of the under Sheet, go to the School of *Mars* before you go to the School of *Venus*.

7. A Plaiſter of Labdanum ſpread upon Leather, and applied to the Region of the Womb, mightily diſpoſeth it to Conception.

Theſe Rules are excellent. I confeſs many other may be added in reſpect of *Food*, *Diet* and the like; for which take this general Rule, *All Creatures that are fruitful, being eaten, make thoſe fruitful that eat them*, as Crabs, Lobſters, Prauns, *&c.*

Likewiſe the Ancients have left many ways. You may take them as Meats or Medicines; ſome of which are theſe:

1. Caſtoreum in Powder, take half a dram, or a ſcruple, in Malmſey in the Morning.

2. The Womb of a Hare beaten to Powder, and taken in like manner.

3. A Scruple of Galangal taken every morning in Powder, rids the Body of ſuch infirmities as cauſe Barrenneſs: Take White-wine. And truly I believe for very moiſt Women there is ſcarce a better Remedy.

4. The Stones of a Fox dried and beaten to Powder, and a dram taken in the Morning in ſheeps Milk.

5. The Stones of a Boar uſed in the like manner.

6. The Brain of Sparrows and Pigeons eaten, and (for ought I know) you may eat Fleſh and all, for they are very fruitful Creatures.

7. The

7. The Pizle of a Bull dried and grated to Powder, and a dram taken at a time.

8. To hold ſweet things to the Place of Conception, before the act of Copulation, becauſe they draw the Womb down; but after the act, to the Noſe, to draw the *Matrix* up.

Theſe, with many others, too tedious here to relate, have been quoted by Authors.

Such as would Cure all Diſeaſes, let them read theſe Books of mine, viz *Platerus*, *Sennertus*, *Riverius*, *Riolanus*, *Bartholinus*, *Johnſton*, *Veſlingius*, *Rulandus*, *Sanctor*, *Cole*, &c.

BOOK V.

A Guide for Women in Conception.

SOme Women are ſo ignorant, they do not know when they are Conceived with Child, and others ſo coy they will not confeſs when they do know it, I ſhall labour to help the former. The latter if they will learn to be a little wiſer, may help themſelves.

I ſhall then divide this Book into theſe Chapters.

1. *Signs of a Woman Conceived with Child.*
2. *Whether a Male or Female be Conceived.*
3. *Of Conception of Twins, and the Reaſons.*
   Authors Confuted.
4. *Of imperfect Children.*
   Authors Opinion.
   My own.

CHAP.

CHAP. I.

Signs of Conception.

MAny are the ways Authors have left for Women to know whether they be with Child or not, which happens true in many Women, but not in all; ſome of which I ſhall quote, *viz.*

1. A coldneſs and chilneſs of the outward parts after Copulation, for the heat retires to make the Conception.

2. The Belly waxeth very flat, becauſe the Womb cloſeth it ſelf together to nouriſh and cheriſh the ſeed.

3. Wringing or Griping Pains like Cramps happen in the Belly about the Navel.

4. Loſs of Appetite to Victuals, and ſour belchings, exceeding weakneſs of Stomach.

5. Divers Appetites and Longings are ingendered.

6. If cold water be drunk, a coldneſs is left in the Breaſt

7. The tops of the Nipples look redder than formerly.

8. The Breaſts begin to ſwell and wax hard, not without pain and ſoreneſs.

9. The Veins of the Breaſts are more clearly ſeen, than they were wont to be.

10. The Veins of the Eyes are clearly ſeen, and the Eyes ſeem ſomething diſcoloured, as a Looking glaſs will ſhew you: This is a good ſign.

11. The Body is weakned and the Face diſcoloured.

12. The Excrements of the Guts are voided painfully, becauſe the Womb ſwelling, thruſts the right Gut together.

Theſe be the vulgar Rules, or at leaſt the beſt of them. Give me leave to deliver what I have known to be true, and never yet failed me.

1. If under the Eye the Vein be ſwelled, I mean under the lower Eye-lid, the Veins in the Eyes appearing clearly, and the Eye ſomething diſcolour'd, if the Woman have not her Terms upon her at the time, nor watched the Night before, you may certainly conclude her

her to be with child: And this appears moſt plainly juſt upon her Conception, and the firſt two Months. I have told many Women of it before they have been with Child a fortnight, and never failed.

2. Stop the Urine of the Woman cloſe in a glaſs three days, and then ſtrain it thro' a fine linnen cloth; if you ſhall find ſmall living Creatures in it, ſhe is moſt aſſuredly conceived with Child; for the Urine which was before part of her own ſubſtance, will be generated as well as its Miſtreſs.

3. Take a handſom green Nettle, and put it into the Urine of the Woman, cover it cloſe, and let it remain in a whole Night; if the Woman be with Child, it will be full of red ſpots on the Morrow; if not, it will be blackiſh.

And thus much for Prognoſticks, whether a Woman be with Child, or not.

CHAP II.

Whether a Woman be conceived of a Male, or of a Female.

HErein alſo I ſhall,

1. *Deliver you the Opinions of Authors,*
2. *What I have found to be true by Experience.*

Firſt, Authors give theſe to be ſigns of Conception of a Male.

1. The Woman when ſhe riſeth up from a Chair, or the like, doth ſooner ſtay her ſelf upon her right hand than on the left.

2. The Belly lies rounder and higher than when it is a Female.

3. The Child is firſt felt to ſtir on the right ſide, becauſe according to *Hippocrates*, the Male Children lie on the right ſide of the Womb.

4. The Woman breeds Boys eaſier and with leſs pain than Girls, and carries her burden not ſo heavily, but is more nimble in moving.

5. The

5. The right Breaſt is more plump and harder than the left, and the right Nipple redder.

6. The colour of the woman is more clear, and not ſo ſwarthy as when ſhe conceives a Girl.

The contrary of theſe are ſigns of Conception of a Female; it were but loſs of time and blotting of Paper to quote them.

Theſe are ſome of the vulgar Rules, and the beſt of them; I never knew theſe fail.

1. If the circle under the woman's eye, which is of a wan blew colour, be more apparent under the right eye, and the veins more apparent in her right eye and that moſt diſcolour'd, ſhe is with Child of a Boy; if the marks be moſt apparent in the left, judge her to be with Child of a Girl.

2. Let her milk a drop of her Milk into a Baſon of fair water, if it ſinks to the Bottom as it drops in, round in a drop, it is a Girl ſhe goes withal; for if it be a Boy, it will ſpread and ſwim at top; this I never knew fail, tho' it be contrary to all Authors that I ever read.

CHAP. III.

Of the Conception of Twins.

AUthors make ſome flutter about the conception of *Twins*, and what the Reaſon ſhould be: as alſo how many children a woman might naturally have at one Birth.

The Ancients held a woman might Naturally have ſeven, three *Boys*, and three *Girls*, and one *Hermaphrodite*; and their Opinion was grounded upon another as childiſh (for one Error uſhers in another) becauſe they conceived a woman had ſeven cells in her womb, but long ſince Anatomiſts beginning to grow pretty perfect in their manual Operation, having found out that the womb had but one Cell, this ridiculous Opinion was quickly exploded.

Others

Others hold a Woman can Naturally have but two Children, and their reaſon is, becauſe ſhe hath but two Breaſts: I know no reaſon but why they may as well hold a Woman can go but two miles, becauſe ſhe hath but two Legs. We know well enough, that whatſoever is againſt nature, is miraculous: and we know as well, that 'tis no miracle for a Woman to have three Children at one Birth.

In *Ægypt* many times Women have five or ſix Children at one Birth; the reaſon is ſuppoſed to be the fruitfulneſs of the place; and if ſo (as is probable) then let Women that would be fruitful, live in fruitful places.

Ariſtotle quotes a Woman that brought forth twenty perfect Children at four Births.

Tragus tells a ſtory of another in *Ægypt* that had ſeven Children at one Birth.

All this is nothing to what *Albertus Magnus* talks of; for he tell of one Woman who had twenty two perfect Children in her Womb at one time, and miſcarried of them all; and of another who had an hundred and fifty at once, all as big as a Mans little finger.

Beſides, they ſay in a Monaſtery in *Holland*, there remains a Tomb of one *Margaret*, a Counteſs of *Holſted*, who had three hundred fifty four living Infants born at a Birth, and all Chriſten'd, I urge no Man nor Womans faith to believe theſe things: But come,

Firſt, *To the cauſe of Conception of Twins, or more Children than one at once.*

Secondly, *Whether Twins be Conceived at one and the ſame time?*

1. The cauſe why Twins are Conceived.

Herein Authors are various:

Avicenna and *Haly Abbas*, held the cauſe to be divers Cells in the Womb; but that as I told you, hath long ſince been found out as falſe, as what is falſeſt.

Empedocles, attributes it to the plenty of Seed, which is able to procreate more than one.

Eſclepiades, to the ſtrength of the Seed by the ſame reaſon.

Ptolemy, to the Poſition of the Stars, at the time of Copulation.

2. About the ſecond, which is the greater Queſtion of the two, Authors differ much.

Some of the Ancients, and almoſt all modern Writers hold them to be conceived at one and the ſame act of Copulation; the Seed not being ejaculated out all at once, is divided in the Womb, and ſo more than one Child Conceived. This though it ſeems ſomething plauſible, yet it will not hold Water.

Another reaſon they give is, becauſe the Womb having received the Seed, ſhuts ſo cloſe that it cannot give intermiſſion to any more Seed; and this is as weak as the other. For anſwer to the firſt;

The beginning of the conception is not the caſting of the Seed into the Womb; for then a Woman muſt needs Conceive every time ſhe hath carnally to do with her Husband; but the exquiſite mixture of the Seed of both Sexes, is the very beginning and cauſe of Conception, and that the Womb having but one Cell, can exquiſitely mix Seed in two places, in that Work cloſing it ſelf ſo cloſe, that no *vacuum* is left, is incredible. To the ſecond I anſwer.

The Womb ſhuts not ſo cloſe, but what Seed is ſuperfluous, hath a place to be let out.

2. It is the Delights of *Venus* that opens the Womb at all times, for it opens the Muſcles, therefore voluntarily; and why can it not open the Womb at one time as well as at another?

3. Neither do all Authors agree, that Twins are Conceived at one and the ſame time, for *Eraſiſtratus* a Famous Phyſician, and all the *Stoic Philoſophers*, were of my Opinion, *viz.* That they are Conceived at divers times.

4. All things are brought to paſs by a due limitation of time; and two Children Conceived at once, muſt needs be born at once, which is impoſſible; he that would know more of this, let them but peruſe the *Trutina* of *Hermes*, one of the wiſeſt of Men, and let him but

but underſtand what he reads, and it is poſſible he may tell you (having the Nativities of both Twins) the very hour and minute when they were Conceiv'd. Let no *Aſtrologer* object to me, that the *Trutina* of *Hermes* is not exact to a Minute; but let them know, that if there be a truth in it to a Sign aſcending, there muſt needs be a truth to a degree, and minute, and ſecond; for truth comes to a punct, and the failing may be in their non-underſtanding of him.

5. All Authors hold a kind of ſtrange Thing they call *Superfœtation* in Women: *Superfœtation*, as the Word ſignifies, is a Womans Conceiving of a ſecond Child, after ſhe Conceived of the firſt.

Authors are very frequent in proof of this, and ſome ſuch have been known in *London*.

I ſhall let paſs what Poets ſay of *Alcumæna*'s bringing forth *Hercules* and *Iphyclus*, one at the end of the ſeventh, the other at the end of the tenth Month (they that would read it, may find it in *Plautus* his firſt Play, *Amphytrio*,) and come to the relation of more ſober Author, and ſuch as are *fide digniores*.

Hippocrates writes of a Woman of *Lariſſa*, who brought forth two living and perfect Children, forty days diſtant the one from the other.

Ariſtotle, *de Hiſtoria Animalium*, abounds in Examples; and ſome of the Births were two Months diſtant.

Rhaſis and *Avicenna* hold, That all Women that have their Terms, during the time of their going with Child, are ſubject to Conceive again.

Pliny gives divers Examples of it. *Dodonæus* in his Obſervations, many more. And the like you may read in *Laurentius*.

Thus then you ſee by this Argument, That 'tis poſſible for a Woman to perfect a ſecond Conception after ſhe is Conceived at the firſt; and if ſo long after, as Authors ſay, then much more likely ſooner, before the Womb is filled with the growth of the firſt. But to make the matter beyond all diſpute; whereas our Tranſlation ſaith, *Gen.* 42. *And ſhe Conceived AGAIN and bare his*

Brother Abel; Thoſe that have skill in the Original know, that it ſhould be tranſlated, *She* CONCEIVED UPON CONCEPTION, *and bare his Brother* Abel. Let this put an end to the Diſpute.

And then, if the *Trutina* of *Hermes* be true (I have heard many cavil at it, but never any diſprove it, nor bring a bit of wiſe reaſon againſt it) there you may find a reaſon why two Children may be conceived at a months diſtance, and yet Born in one day; and if two Children, lying in the ſame Womb at the ſame time, be at any time Conceived at twice, is it not moſt probable they are ſo always? However, this is apparent, that by Teſtimony of all Authors; yea, by the Judgment of that prudent Phyſician Dr. *REASON*, a Woman may miſcarry of one Twin, and yet go out her whole time with the other, as *Hippocrates* quotes in his Book, *De Natura Pueri.* Nay, both *Ariſtotle* and he, quote Women who brought forth two Children at one Birth, and a third fifteen weeks after: Then it follows, that they are little better than Murderers, who force away the ſecond Child, the firſt being Born before its time; eſpecially, if the flux of Blood be not great, nor ſigns of Labour appear.

Women deſire the Act of Copulation after they are Conceived, when Beaſts do not.

Poppea, the Daughter of *Agrippa* the *Roman*, a wanton Laſs, being asked the Queſtion: why Beaſts did not deſire it as well as Women? Anſwered, Becauſe they are Beaſts.

The anſwer was acute 'tis confeſt, and acuter, becauſe not premeditated, and our own Writers give no wiſer; for they ſay 'tis a Prerogative and Vertue God hath only given to Women. Alas, poor Fools, that make a Vertue of a Vice.

The very truth is, the Curſe of God for *Adam*'s firſt ſin lies more heavily upon Man, than it doth upon Beaſts, and luſt is a greater part of this Curſe; and the Propagation of many Children at once, an effect of that intemperancy: And that I ſuppoſe to be *Hippocrates* his Reaſon of forbidding Coppulation to Women with Child. For

my

my own part, far be it from me to forbid it; for I know well enough the Nature of Man is ſo vicious, that he muſt have to do with his Wife, or ſome body elſe, in that time, or do that which is worſe than either. However, hereby you ſee the fruits of Original Sin, and what cauſe you have to be humbled in the preſence of God for it, and require his aſſiſtance againſt the wretched effects it produceth.

CHAP. IV.

Of Imperfect children.

MAny are the Forms which Authors have left to Poſterity, of Monſtrous Births; ſome alter in reſpect of Sex, as *Hermaphrodites*, in Form as Beaſtial, ſome double-bodied, ſome maimed, and many others which would do me no good to write, and you little to read it.

Authors differ much in this Cauſe.

The *Divine* refers it to the judgment of God alone, which if true, without the help of Nature, then is every Monſter a Miracle.

Aſtrologers, they refer it to the Stars, and the Poſition of the Moon in deficient degrees, at the time of Conception.

I cannot cloſe with any of both theſe, neither altogether with a third, which is more probable, although perhaps the judgment of *Aſtrologers* may concur.

Some hold the Imagination of the Woman to be a great cauſe, by beholding either ſuch Monſters, or ſuch Pictures; and that's the reaſon, they ſay, that they are ſo frequent in *Ægypt*. So alſo you may read of one that brought forth a Black-more, the Woman beholding the Picture of a Black-more hanging in her Chamber. And of a Woman at *Piſa*, that brought forth a Child full of Hair like a Camel, becauſe ſhe was ſo ſuperſtitiouſly wiſe to kneel every day to the Picture of *John the Baptiſt*

tiſt cloathed in Camels Hair. Alſo I my ſelf know a Woman, this day living, that in the time of her Conception, fixing her Eyes and Mind much upon a Boy with two Thumbs on each Hand, ſitting at Dinner by her, brought forth a Boy with as many. This I ſay may be the cauſe of ſome deformity.

But the greateſt cauſe of Womens bringing forth Children imperfect, or mutilated, or crook-back'd, or with Iſſues or Leproſie, &c. I take to be, becauſe the act of Copulation was done at that time when the Woman had her *Menſtrua*'s upon her. It was not for nothing God himſelf forbad a Man not to touch a Woman at ſuch a time; and from ſuch corrupt beginnings uſually little good proceeds. Although the Grace of God is free, and lays hold on whomſoever he pleaſeth, yet uſually (I do not ſay always) ſuch as are perverſe in mind and manners, as in Body, *Cavendum ab eis quos Deus notavit* (ſaith the Latin Proverb) beware of ſuch whom God hath marked.

As for ſuch as are born Monſters, you muſt pardon me if I make a queſtion whether they were Conceived by ſome Beaſt or not; for a Woman may Conceive by the Seed of a Beaſt, becauſe it is by Nature fruitful, but thereof will be a Monſter born, not a Man.

Let them that would be learned Phyſicians, read theſe Books of mine, *viz. Platerus, Sennertus, Riverius, Riolanus, Bartholinus, Johnſton, Veſlingus, Rulandus, Sanctor, Cole,* &c.

BOOK VI.

Of Miſcarriage in Women.

WOmen are moſt ſubject to ſuffer Abortion or Miſcarriage in the two firſt Months of their Conception, becauſe then the Ligaments are weak, and ſoon broken; and towards the latter end of her time, becauſe then the Womb is ſo full, that it cannot ſhut cloſe, and withal the Child heavy.

Moreover,

Moreover, Many, if not moſt Women, are ſubject to be delivered at the end of ſeven months, becauſe of the compleatneſs of the time, ſeven being a Note of perfection, and therefore the Scripture ſaith of our Lord *Jeſus Chriſt*, That *he ſprinkled the Altar with his Blood SEVEN Times*, and all Things were perfected the *ſeventh day*. The *Pythagoreans* called it, *The Knot or Tie of Man's Life*. And ſo doth *Fully* in *Somnio Scipionis*: And *Hippocrates*, *Lib. de Principiis*, ſaith, *Man's Life conſiſteth of the Number of SEVEN*. And we all know every *ſeventh* year compleateth the *Alfridary* of the Nativity. I could fill two or three ſheets of Paper with proof of it, but enough.

I ſhall here confine my Pen.

1. *To the Signs of Miſcarriage.*
2. *To the Cauſe.*
3. *To the Cure of it.*
4. *A word or two of Womens longing,*
5. *Of Children with Hair-lips*

CHAP. I.

Of the Signs of Miſcarriage.

AS for Signs of Miſcarriage, they are eaſily known by every Woman with Child, and therefore almoſt needleſs to rehearſe. As,

1. The Child diſplaced and fallen down low toward the Mouth of the womb.

2. The Courſes appearing blackiſh in colour, much in quantity; for though many Women have them after they are breeding, yet they are pale in colour, and they always ſhew ill diet. Nature rejecting them as not being fit for the Nouriſhment of the Child; but if they come blackiſh with Pains and Throws eſpecially the Woman being far gone with Child, they ſignifie Abortion.

3. When the Breaſts, which before were round and full, wax lank, and flag down, for the moſt part Abortion follows,

follows. *Hippocrates* ſaith (but whether truly or no, I know not) That if a Woman goeth with two Children, a Male and a Female, if the Right Breaſt fall, ſhe loſeth her Male Child; if her Left, her Female.

4. If in dangerous ſickneſs a Woman fall in Labour, ſhe uſually dies and the Child alſo.

5. Redneſs of the Face, Trembling of the Body, Palſies in the Head, Pains in the inner parts of the Eyes, if the Terms come down at the ſame time, and the Body be troubled with Wind, they are held to foreſhew Miſcarriage.

But becauſe all things are better known by an argument *à priore*, than an argument *à poſteriore*; by the Cauſe, and what goes before, than by what follows after we come to the Cauſe.

CHAP. II.

Of the Cauſe of Abortion.

THE ordinary Cauſes of Abortion are theſe:

1. A weakneſs or corruption of the Womb, when it is weakned or offended by viſcous, ſlimy, or ſlippery, phlegmatick, or watery humours, that ſo it cannot retain the fruit received.

2. Apoſthumes or Inflammations of the Womb, hinder it through pain, that it cannot perform his office.

3. Being extreamly bound in Body, in forcing to ſtool, forceth the Child down, which was before much oppreſſed by the right Gut, being filled with hard dung; therefore *Hippocrates* ſaith the Diſeaſe *Teneſmus* coming upon a Woman with Child, commonly cauſeth Abortion. *Teneſmus* is a Diſeaſe when People have great provocation to ſtool, yet can do nothing.

4. The Hæmorrhoids or Piles many times cauſe Miſcarriage.

5. Fat Women are ſubject to Miſcarry, by reaſon of the ſlipperineſs of their Wombs; and very lean Women, for want of nouriſhment for the Child in it.

6. Bleeding

6. Bleeding in the time ſhe goes with Child.

7. Strong Purges are very bad, but Vomits worſe.

8. Great Colds and Heats, a Bath, and a Hot-houſe, favour not the Child in the Womb; for they heat it ſo, that it labours to come out where 'tis cooler.

9. Hunger ſtarves the Child in the Womb, ſurfeiting by much meat or drink ſtrangles it.

10. outwardly it may be done many ways, as by Falls, Blows, Anger, Fear, Sorrow, Running, Leapings, Liſtings, immoderate Exerciſe, &c.

CHAP. III.

Of Preventing Miſcarriage.

THE Cure of *Abortion* is various, not only according to the Cauſe, but alſo according to the time, whether before or after Conception; and indeed the ſureſt remedy is to prevent it even before the Child be Conceived.

I ſhall then divide my Rules into two Parts, *viz.* what is to be done,

1. *Before* } *Conception.*
2. *After* }

Before Conception. 1. Let her ſtrengthen her Body, and let her take ſuch Medicines as ſtrengthen her Womb firſt, and ſuch as further Conception afterwards; you have enough of them before. Alſo let her drink Wine wherein Mother of Thyme hath been well boyled; for this is excellent for this uſe.

2. Either windineſs, or moiſtneſs, or dryneſs of the Womb muſt be the Cauſe of it.

If windineſs, there's no better remedy under the Moon, than eating half a ſcore of Juniper berries every morning.

If moiſture, let her ſweat in a hot houſe, and uſe her Body to exerciſe, and take half a dram of Galangal, in powder, mixed in as much Cinnamon, every morning in Muskadel.

If dryneſs of the Womb be the cauſe, as many times the Womb wanting moiſture to ſuſtain the Child, is many times the cauſe of barrenneſs; and becauſe it was but briefly handled before, I ſhall be large in it here.

It is moſt incident to young flouriſhing Women, and ſuch as are cholerick of complexion, and is known by exceeding proneneſs to Venery.

It is cured by cold Emulſions made of Barly-water, wherein mix the Seeds of white Poppies, Almonds blanched, the Seeds of Cucumbers (or Cowcumbers as the vulgar call them) of Melons, Gourds and Citruls, of each half an Ounce, and drink it for their ordinary Drink.

Let her avoid all violent motion, drinking Wine or Strong-water.

Let her anoint the Reins of her Back with Oyl of Nightſhade

Alſo the Seeds of Mandrakes are ſaid to purge a foul, cool a hot, and moiſten a dry Womb; and therefore ſome think *Rachel*, *Gen.* 20. deſired them, as knowing the heat and dryneſs of the Body, was the cauſe of her Barrenneſs. And I am the rather induced to believe ſuch a thing may be true, becauſe ſuch Infirmities are moſt uſual to People of fair Complexion. You may take half a drachm at a time bruiſed in a little White-wine, neither need you fear the coldneſs of them; for the Seeds are nothing ſo cold as the Herb, becauſe they contain in them a vital Spirit, that ſo they may be able to beget their like which muſt needs be hot, becauſe all Generation is performed by heat, not by coldneſs.

Thus much for preventing Miſcarriage before Conception.

After Conception, which is the ſecond thing I promiſed, I ſhall declare to you what hitherto hath been hid from your Eyes.

1. Let a Woman with Child drink a draught of Sage-Ale every Morning; it will do her more good than ſhe is aware of. Let no Man object that Sage provokes Worms, and therefore is more probable to cauſe Miſchiefs, than prevent it; for indeed and in truth, one

and

and the ſame Medicine by ſtrengthing the part afflicted may bring forth contrary effects; and therefore Cinnamon though it binds in a looſneſs, yet it provokes the Terms when they were ſtopped, and ſtops them when they flow down immediately; nay, I have known *Aurum Potabile* ſtop the bloody-flux in one, and, give another, whoſe Body was cacochymical, many ſtools.

2. If ſigns of Abortion appear, the uſual way is to lay a Toaſt ſopt in Muskadel to her Navel, and many times it doth good, for it is a good Medicine. But to take a little Garden Tanſie, and having bruiſed it, ſprinkle it with Muskadel, and apply that to the Navel, is far better.

Alſo Tanſie put in Ale, as you make Sage-Ale (I know not how to teach you, being no *Brewer*) and a draught drunk every Morning, is a ſovereign Remedy for ſuch Women as are ſubject to miſcarry.

Alſo I would adviſe Midwives always to keep a Syrup by them, made with the juice of Tanſie, clarified and boyled into a Syrup, with twice its weight in Sugar, that ſo they may have it in readineſs to give a Spoonful or two of it in ſuch caſes. It is a moſt excellent Medicine, though it be not in the *Colleges Worm-eaten Diſpenſatory*; for the Herb by a Magnetic Virtue draws the Child in the Womb any way, or retains it in its proper place. The Herb is common to be had, and will ſave many a Childs Life, and its Mothers alſo, if uſed according to theſe and other Directions that you ſhall read before you have read the Book through.

3. There is a Stone they call *Lapis Æritis*, and by ſome *Lapis Prægnans*, or a Stone with Child; I am informed that there are many of them to be had now in *London*. I ſhall firſt deſcribe them, ſecondly, teach you their uſe.

1. Of theſe Stones are four ſorts.

The beſt comes from *Africk*, and is found in an *Eagles Neſt*; for they ſay, the *Eagle* cannot lay her Eggs without them. It is very little, and eaſily beaten to Powder: It hath another little one within it, which if

you

you ſhake it you may perceive to ratle, and therefore 'tis called the Stone with Child. This is thought to be the Female: And ſome (and they no ſmall Fools neither) think there is no Sex in Stones; I cannot ſtand to diſpute the point now, though I hold a Sex both in Stones and Trees.

The ſecond which they call the Male, comes from *Arabia*, and hath another hard Stone within it, it ſelf being hard like a Gaul, and difficult to beat to Powder, and is of a reddiſh colour.

The third comes from *Cyprus*, and is like that which comes from *Afric*, but only bigger, having ſand and little Stones within it.

The fourth is called *Taphiuſius*, from the place whence it comes. It is found in Rivers, in colour white, in form round, and hath another Stone within it. This is accounted the worſt of all; but as in ſome things the beſt is bad; ſo in this, the worſt is very good.

2. For its Uſe:

This Stone being hung about the neck of a Woman with Child, ſo that it touch the skin, preſerves the Child in her Body, till the due time of her Delivery come: Experience ſhall prove my Words to be very true; and when you find them ſo.

1. Give glory and praiſe to God for it.

2. Admire at his wonderful works in his Creatures.

3. Know that great is the ignorance the firſt ſin of *Adam*, hath involved Mankind in, that we cannot now exactly know the Vertues of his Creatures, as he in his innocency did, appears by his giving them Names according to their Natures.

4. If God begin to manifeſt himſelf to you in teaching you knowledge, be thankful for it, and know that if the day break then the Sun will riſe.

I think 'tis needleſs to forewarn Women of ſuch things as cauſe Miſcarriage, or tell weak Women they muſt eat good Victuals, for out of queſtion they will do it, if they can get it. I never knew any behind-hand in that: I wiſh from my heart our State would but be ſo happy to take

take ſuch a courſe, that Women in that caſe might not want, which they might eaſily do, and it would make them dear in the Eyes of God, and the Nation. Beſides, The more Childrens lives are preſerved, the more Soldiers will be had when they are needed. And let rich People know, and ſay I told them of it, That for their poor Neighbours with Child that lack neceſſaries, or what (happily) they have a mind to, they being able to relieve them and not doing of it, ſhall by the great God of Heaven and Earth, be required another day at their hands, I have freely in the preſence of God, herein diſcharged my own Duty, without flattering any body; whoever fails in duty herein, I cannot help it: I hereby in the preſence of God, acquit my ſelf from the anſwering for the Blood of thoſe that are loſt this way; rich Women are but Women, look to your ſelves, Blood hath learned the trick to cry for Vengeance ever ſince *Abel*'s days.

CHAP. IV.

Of Womens Longings.

AS an Appendix to this Book, give me leave to ſpeak a word or two of Womens Longings or Luſtings, which is incident to many, if not moſt Women in time of their going with Child; and it comes fitteſt into this place, becauſe many times it cauſeth Miſcarriage; and in this I can quote but my own Opinion (yet that you ſhall not find too light, if you will be pleaſed but to weigh it in the ballance of reaſon) for all the Authors that ever I read, or could get, have ſpoken of it, *Aut nequicquam, aut nequam*, either not at all, or to no purpoſe.

The Cauſes of it I conceive to be one of theſe two:

1. *Phyſical.*
2. *Prognoſtical.*

1. *Phyſical*; That you may underſtand, this I pray take

take notice, that the Omnipotent and only wiſe God having made this World of a compoſition of Elements, ordered it not only to maintain it ſelf, but alſo to increaſe and multiply in a natural way, which is that we call *Phiſical*; for φύσις in Greek is *Nature*: and this is that we call the Univerſal Providence of God (for his particular Providence to thoſe whom he hath United to himſelf by the Perſon of Jeſus Chriſt is another thing.) This Univerſal Providence I take to be that which the Sons of Wiſdom call NATURE, and ſhe is placed by the moſt high God, as *Vicroy* over the whole world, and therefore as wiſely as ſhe can, puts off every hindrance that is an obſtacle to her work, in Mans begetting his like; ſhe is the Princeſs of Phyſicians. And though our College is little, or not at all acquainted with her, Wiſdom hath commanded all her Children to be obedient to her.

Phyſically we conclude, That exceſs in things which Philoſophers call *not Natural*, to be the cauſe of Womens Longings.

Things *not Natural* are

1. *Meat and Drink.*
2. *Sleeping and Watching.*
3. *Fulneſs and Emptineſs.*
4. *Exerciſe and Reſt.*
5. *Affections of the Mind.*

Exerciſe in theſe, corrupt the things that are Natural, of which one great one is to beget its like (I ſhall, God aſſiſting me, inſtruct you in theſe to the full, in a Treatiſe which hereafter I intend, *viz. How to preſerve your Bodies in Health.*)

Well then, if the Body of the Woman be thus diſturbed, of Neceſſity the Child within her muſt be diſturbed alſo; therefore Nature as the chief Artificer calls for ſuch food as muſt make fitting Blood for the nouriſhment or encreaſe of the Child. Your Child is nouriſhed by your own Blood, your Blood is bred by your diet, rectified or marred by your exerciſe, idleneſs, ſleep or watching, &c. Nature ſees and knows how to ſwerve

from

from what is fitting, ſhe calls and calls like a work-woman for what is requiſite either to make up what you want; or to remedy what you have done amiſs, by breeding a nouriſhment for the Child within you, contrary to what Diet or things not natural; you have formerly kept, or to ſupply your Conception wherein you have been wanting to it; ſhe is a Miſtriſs worth ten of the College of Phyſitians: I aſſure you, I have ſome communication with Dr. *REASON*, one (in my Opinion) of the wiſeſt of Men, and he told me, it muſt needs be as I ſay, and proved it to me thus: Thoſe who live idly (as the Gentry and Citizens Wives, that ſeldom uſe their Bodies to any Exerciſe, unleſs it be playing with their Dogs) and keep not good Diet, are moſt peſtered with ſuch Longings, Women of good Diet (if there be any ſuch) and ſuch as mind their buſineſs, and uſe Exerciſe, are leaſt troubled with them; yet I hope no Women are ſo proud as not to be ruled by Reaſon, nor ſo ſimple but will confeſs *Nature* to be a better Work-woman than themſelves. This is my *Phyſical* Reaſon.

My *Prognoſtical* Reaſon is this:

The Wiſdom Almighty God has given to Nature is ſuch, that it knows before-hand what the fruit Conceived will come to, and many times this way gives warning of it, that ſo Parents may have time enough, if they have but wit enough (for Nature cannot endure Fools) either to prevent or provide for it.

For Example:

1, Many times Women with Child long for things not accuſtomed to be Eaten, as Dirt, Sand, &c. their Children, then ſeldom live long. Why ſhould ſuch Parents fix their affections ſo ſtrongly upon ſuch a Child, which *Dame Nature* told them would not live before it was Born, and how much cauſeleſs ſorrow might have been avoided this day?

2. Many Women with Child have a mind to ſteal things; why may not Nature certify the Parents hereby, that the Childs inclination will be Thieving? And how ought they to pray to God, for their Children, to deliver them

them from ſuch an evil; as alſo to give them good Education? for good breeding many times make Men avoid thoſe ſins which other Men run into.

I have done; only take notice, that Nature not having her deſire (and ſhe deſires nothing but what is needful, perhaps of neceſſity) is forced to let go the Conception for want of neceſſaries, and then the Woman Miſcarries, and who can blame her? The Children of *Iſrael* could not make Bricks, if they had not Straw.

The only Remedy for this Infirmity in Women (for I cannot well call it a Diſeaſe) is a Drink, a Decoction made of Vine Leaves often, they may make a ſtrong Decoction of it in time of year when it may be had, and then boyl that Decoction into a Syrup, and keep it all the year. How to make Syrups of any kind of Herbs whatſoever, you may ſee in my *Engliſh Phyſician*; and how to keep them all the year for your uſe at all times.

CHAP. V.

Of Children born with a Hare-Lip.

I Have but a little to ſay to this, but that little may be to purpoſe. The cauſe of it is well known to be the Mother in the time of her Conception being affrighted either with ſudden ſtarting of an Hare or Coney, or by loſing her Longing to eat a piece of ſuch a Creature. This was *Mizaldus* his Opinion. And I am confident ſome Women now living, know this to be true enough, yea too true.

His prevention is this (for he was an old conceited Man as well as I, though one of the ableſt Men of his time) Let a Woman ſlit her Smock at ſides like a Shirt when She goes with Child.

Let no Woman deſpiſe it becauſe 'tis plain and eaſie the ways of God are all ſo. 'Tis the inventions of Men are ſo difficult that a Woman cannot do her ſelf good, but ſhe muſt undo her Husband alſo.

To

To prevent and cure all Diſeaſes, read my *Platerus, Sennertus, Riverius, Riolanus, Bartholinus, Johnſton, Veſtingius, Rulandus, Sanctor, Cole,* &c.

BOOK VII.

A Guide for Women in their Labour.

I Do not here intend to teach Midwives how to perform their Office, for that they know already, or at leaſt ſhould. It being far beſide my intent to tell them what they knew already, but to inſtruct them in wh? they know not.

This is that I ſhall ſpeak of.

The Labour of a Woman may be ſaid to be two

1. *Of a Dead Child.*
2. *Of a Living Child.*

Of each of which in a Section by it ſelf.

SECT. 1.

Of a Woman Labouring with a Dead Child.

IN this it is (that I can think of) only requiſite.

1. To give you Signs when the Child in the Womb is dead.

2. Means how to bring it away.

Firſt, Signs of the Fruit in the Womb being Dead, are,

1. The Breaſts ſuddenly ſlack, and fall flat, or bag down; what ſhould I provide to feed a Dead Creature? ſaith *Dame NATURE.*

2. Coldneſs poſſeſſeth the Belly of the Mother, eſpecially about the Navel.

3. Her Urine (*Anglicè* her Piſs) is thick, with filthy ſtinking ſettling at bottom.

4. No

4. No motion of the Child is perceived; no, though you wet your hand in warm Water and lay it upon her Belly, for that's the way to make the Child ſtir.

5. Dreams of Dead Men trouble her in her ſleep, at which ſhe is affrighted.

6. She longs to eat ſuch things as Nature never allotted to be eaten.

7. Her Face looks but ſcurvily, and wants her uſual mirth.

8. Her Breath ſtinks.

9. When ſhe turns her ſelf in her bed, or riſeth up, the Fruit of her Womb ſwags that way (if it be not a Soleciſm to call a Dead Child *Fruit*) like a lump of Lead; and indeed if the Child be any thing diſplaced, it will do ſo; yet if Tanſie be but applied to her Navel, or the Stone *Ætites*, it will remedy it if the Child be alive; but not ſo, if dead.

For Cure or bringing away the Dead Child, which is always obnoxious to the Mother that goes with it; a Dead Creature being very contrary to the Living, wherein appeared the Tyranny of *Mezentius* in *Virgil*:

Mortua quinetiam jungebat corpora vivis,
Componens manibaſq; manus atq; oribus ora.

Dead Bodies to the Living he did place,
And joyn'd them hand in hand, and face to face.

I pray be pleaſed to accept firſt of this Caution. Beſure you uſe no means to bring it away before you be ſure it is Dead, leſt you be found little better than Murderers another Day. If you follow my former Rules, you can hardly (if you have any wit) miſs of the truth; I mean thoſe in the former Books as well as in this; you ſhall find them better than a Candle and a Lanthorn to guide you to the Truth, and you may (if you be wiſe) find enough in them, and learn enough by them, if not to teach you wit, yet to tell you what wit you lack; when you are confident your Child is Dead (which will never;

never be, if the Rules your God hath delivered to you by my Pen be but followed) I ſay, if you be confident your Child be Dead in your Womb; do thus (and I pray give me leave to paſs by the vulgar Rules, as though I knew them not.)

1. Take half a point of White-wine and burn it, only adding half an ounce of Cinnamon to it, burn it with no other Spice; and when they have drunk it (for it will not do the Deed by looking upon it) if your pains of Travel come upon you, your Child is dead indeed; if not, your Child may probably be weak or ſick; for Children are capable of Sickneſs even in their Mothers Bellies, but it is not Dead; for then if your Child be living, it will refreſh it, and give you eaſe: Take notice by this (good Women) Cinnamon refreſheth the Child in the Womb, and ſtrengthens it.

2. If the Child prove to be Dead indeed, theſe Herbs are Medicinal boyled in White-wine, take as many of them as you can get, and if you can get but one of them it may do the deed you deſire. Dittany, Betony, Penny-royal, Sage, Featherfew, Centaury, Ivy-Leaves and Berries, *&c.*

3. Sweet Bazil in Powder, take half a dram at a time in White-wine.

4. The Privaties anointed with the Juyce of Garden Tanſie; or if you pleaſe, you may take the Herb in Summer when it may be moſt plentifully had, and before it run up to Flower, and having bruiſed it well, boyl it in Oyl till the Juyce of it be conſumed; if you ſet it in the Sun after you have mixed it with Oyl, before you boyl it, and let it remain there a Month together, it will be ſtronger: This is an excellent Oyl for Midwives always to keep in a readineſs for ſuch a buſineſs.

5. The Stone *Ætites* held near the Privites, draws away the Child; for its Magnetick Vertue is ſuch, that it draws the Child any way, as readily as the Loadſtone draws Iron.

6. Make a ſtrong Decoction of Hyſop with Water, and let the Woman drink it very hot, and it will ſoon bring

bring away the Dead Child. If ſo ſoon as ſhe is delivered of the Dead Child, you ſuppoſe any of the Afterbirth be left behind, for many times in ſuch caſes it is rotten, and comes away by piece meals, let her continue drinking the ſame Decoction till her Body be cleanſed.

7. Take the Roots of Polypodium, ſtamp them very well, warm them a little, and bind them on to the ſoles of her Feet, it will quickly bring away the Child, whether it be alive or dead.

8. A Decoction made of the Herb Maſterwort, uſed in like manner as the Decoction of Hyſop, works the ſame effects. To wiſe Women I have ſpoken enough, which that ye may all be, read my *Platarus, Sennertus, Riverius, Riolanus, Bartholinus, Johnſton, Veſlingius, Rulandus, Fernelius, Sanctor, Cole,* &c.

SECT. II.

A Guide for Women Labouring of Living Children.

THis I confeſs is the Baſis of this Book, which (that I may be as plain as I can) I ſhall divide into theſe Chapters:

1. *What facilitates the Labour.*
2. *Of cutting the Navel-ſtring.*
3. *What brings away the after-birth.*
4. *Certain neceſſary Queſtions anſwered.*

CHAP. I.

What makes the Birth eaſie.

FOR a Caution to this, let me adviſe all Midwives, 1. Not give any Thing inwardly to haſten the Birth, before they know the true time of Birth is at hand; for the want of obſerving this, hath ſpoled many a Child, and put the Mother to twice as much Pain as needed. 2. Let

2. Let not the Child be forced away, unleſs an immoderate Flux of Blood come down; for if ſuch Symptom appear, your beſt way to ſave the Woman's life, is, to force away the Child. I have known ſome Women, and that of late days, that in ſuch caſes have fallen into the hands of ſuch Creatures, that they had as good have ſent for a Butcher to deliver them.

3. I confeſs it is ſomething hard at firſt, to know when the true time of the Womans Labour is; many Women being troubled with pains ſo long before their true Labour comes, yea, ſome many weeks before; and the reaſon why they are ſo, I conceive to be heat of their Reins. I ſhall be very willing to help in this what I can, therefore conſider.

Firſt, Heat of the Reins in Womb in that caſe may be known by ſwelling of their Legs: When Women with Child find their Legs to ſwell much; let them take it for granted that their Reins are too hot.

Secondly, The Cure is too cool the Reins before the time with Oyl of Poppies, Oyl of Violets, or Water-Lilies, by anointing their Reins of their Backs with them; for moſt aſſuredly ſuch Women whoſe Reins are over hot, have uſually hard Labour. But above all the Remedies that I know, I commend the Decoction of Plantane-Leaves and Roots; you may make a ſtrong Decoction of them in waters, and then having ſtrained and clarified it with the white of an Egg, boyl it into a Syrup with its equal weight of Sugar, and keep it for your own uſe, or your Friends in ſuch caſes.

4. I told you before that the skins which the *Greeks* (and our *Rabbies* from them) call *Amnios* and *Allantois*, contain the Urin and Sweat of the Child, the uſe of which Urin and Sweat is great before, and in Travel.

Firſt before Travel, by their means the Child is more eaſily ſuſtained and born up in the Womb.

Secondly, In the time of Travel (the Birth approaching) both theſe skins, the *Amnios* and *Allantois*, are broken by the vehement ſtirring of the Child, ſo that theſe Excrements fall down to the neck of the Womb; and

and this is that Midwives call the Water, and when they ſee that come away, then they ſay to them that ſtand by, Now the Birth is near. And 'tis very true, and the certaineſt ſign that can be; for the Child is no better able long to ſubſiſt in the Womb after thoſe Skins are broken, than a naked Man is in a heap of Snow. Theſe Waters, if the Child come preſently after them, facilitate the Labour, by making the paſſage ſlippery; and therefore let no Midwives endeavour with their Nails, nor any thing elſe to force Water away. *Dame Nature* knows when the true time of the Birth is, better than they, and uſually retains the Water till that time. On the contrary, If the Water by accident break away too long before the Birth, ſuch things as haſten Nature, may be ſafely given or admitted, ſuch are Dittany, Betony, Penny-royal, Juniper-berries, red Coral, *&c.*

2. Featherfew boyled in Whitewine, and a draught of it drunk; or, good Women (if they pleaſe) may take the Juyce of it when it is in prime (and I think that is in *May*) which having clarified they may boyl into a Syrup with its double weight in Sugar, and ſo keep it by them all the year, until ſuch time occaſion calls for its uſe. My *Engliſh Phyſician* teacheth you at large.

Thirdly, Mugwort uſed in the ſame manner worketh the like effects.

Fourthly, A dram of Cinnamon in Powder given inwardly, profits much in this caſe.

Fifthly, Tanſie bruiſed and applied to the Privities, or an Oyl of it ſo made, and uſed as you were taught before.

Sixthly, The Stone *Ætites* held to the Privities, inſtantly draws away both Child and After-burden; yea, draws out Womb and all; if you remove it not inſtantly after they are come away; its Magnetic Vertue is ſuch, if you do any Miſchief that way, the fault is not mine, you are fore-warn'd of it; for ſuch is the Vertue, That both Child and Womb follow it as readily as Iron doth the Load-ſtone, or the Load-ſtone the North-ſtar.

Seventhly, *Mizaldus* quotes many other ways.

1. An

1. An Aſſes or Horſes Hoof hung near the Privities.
2. A piece of red Coral hung near the ſaid place.
3. A Load-ſtone held in her left hand.
4. The Skin a Snake hath caſt off, girt about the middle next the Skin.
5. Pears being in her Chamber, hinder her from being Delivered.

Eighthly, A Decoction of Savory made in White-wine and drunk, gives ſpeedy Delivery to Women.

Ninthly, Another good remedy to give ſpeedy Delivery to Women, is this; *Take wild Tanſie or Silverweed, bruiſe it, and apply it to her Noſtrils.*

Tenthly, *Take Date-ſtones, and beat them to Powder, and let her take half a Dram of them in White-wine at a time.*

Eleventhly, Take Parſly, bruiſe it, and preſs out the Juyce, and dip a Linnen Cloth in it, and put it up (being ſo diped) into the Mouth of the Womb, it will preſently cauſe the Child to come away, though it be Dead, and not only the Child [illegible] alſo the After-burden; and not only ſo, but [illegible] Juyce of Parſly, eſpecially Stone Parſly, being drunk by a Woman with Child, cleanſeth not only the Womb, but alſo the Child in the Womb of all groſs Humours.

Twelfthly, it is excellent good in ſuch a Caſe to take a ſcruple of Caſtoreum in Powder in any convenient Liquor: Or two or three drops of Spirit of Caſtoreum or eight or nine Drops of Spirit of Myrrh given in any convenient Liquor, give ſpeedy Delivery.

Thirteenthly, Give a Woman in ſuch a caſe another Womans Milk to drink, it will cauſe ſpeedy Delivery, and almoſt without any pain.

Fourteenthly, the Juyce of Leeks being drunk with warm Water, hath a mighty Operation to cauſe ſpeedy Delivery.

Fifteenthly, take Piony-Seeds, and beat them to Powder, and mix the Powder with Oyl; with which Oyl anoint the Loyns and Privities of a Woman being with Child, it giveth her Deliverance very ſpeedily, and with leſs Pain than can be imagined.

Sixteenthly,

Sixteenthly, Take a Swallows Neſt, and diſſolve it in water, ſtrain it, and drink it warm, it gives Delivery with great ſpeed, and much eaſe.

Let Midwives be ruled by me, never to force away a Child unleſs they are confident it be dead.

Unleſs the woman labouring with it, be troubled with an immoderate Flux of Blood, or have Convulſions.

Thus (good Women) have I given you my Rules, which if you pleaſe to make proof of you ſhall find as conſtant as the Sun in the Firmament, that never fails without a Miracle. I have not medled with your callings nor manual Operation, leſt I ſhould diſcover my ignorance, like *Phormio* the Philoſopher, who having never ſeen Battle, undertook to read a Military Lecture before *Hannibal* the beſt Soldier in the World. *Dame NATURE* was the Mother of what I have written, it hath been verified by her two Sons, Dr. *Reaſon* and Dr. *Experience*.

CHAP. II.

Of Cutting of the Navel-Strings.

GReat heed and great care is to be taken about this, which ſome account but a trifle; yet in performing this work (which is quickly done) doth none of the leaſt Art and Skill of a Midwife appear. That this may be done with that prudence which is required, you ought to obſerve.

1. *The Time.*
2. *The Place.*
3. *The Manner.*
4. *The Conſequent.*

1. *The Time.*

The time is ſo ſoon as ever the Infant is come out of the Womb, whether he comes with part of the Afterbirth, or without it; for ſometimes the Child brings into the World a piece of the *Amnios* upon its head; and this is that good Women call the *Caul*; nay, ſo

ſottiſh

ſottiſh they are, to think a Child Born with a *Caul* on his head, muſt needs do wonders, *cujus contrarium eſt verum.* Nay, ſo much Vertue remains in the *Caul* it ſelf, that it will perform as great acts as *Hercules* in his twelve Labours, abate me but his fetching *Cerberus* out of Hell. Whereas (as I told you) it is only a piece of the *Amnios.* If you find it upon the Child's head, you ſhall miſs it there; if you miſs it upon the Child's head you may find it there. And the reaſon why ſome Children come into the world with their brows crowned with it, is weakneſs, which is an Argument of ſhort life, and ſuch an Argument as ſeldom fails. Well then, whether the Child come with this, or without it, ſo ſoon as it hath made its *Exit*, or is freed from its Mother, conſider whether the Child be weak or ſtrong, I told you before, that both Vital and Natural Spirit was communicated by the Mother to the Child by its Navel ſtring.

If the Child be weak, gently put back part of the Vital and Natural Blood into the body of the Child by its Navel, for that recruits a weak Child. If the Child be ſtrong you may forbear. Thus you have the time; only this, let me tell you, that many Children that are Born ſeeming Dead, may be inſtantly brought to life, if good means be uſed, in which caſe, take this for one (you may alſo uſe it if the Child be very weak) *viz.* Cruſh out ſix or ſeven drops of Blood out of the part of the Navel ſtring which is cut off, and give it the Child inwardly.

II. *The Place.*

About which Authors make ſomething to do; and our Midwives at preſent can ſcarce agree.

The diſtance the Navel ſtring ſhould be cut off, from the Childs Body, *Ætius Lib.* 4. *cap.* 3. preſcribes to be four fingers breadth. A wooden Direction, becauſe Midwives fingers differ ſo much in breadth. We will imagine he means four inches. The Ancients jumped generally in that Opinion, *Mizaldus* was in this point a little critical, and yet an honeſt Man, and his Criticiſms begat ſome errors in ſome Modern Writers, and in our

Midwives at preſent. Hence (as I ſuppoſe) it comes to paſs that Midwives (if *Spigelius* ſpeak truth, or others who are but his Apes) leave a longer part of the Navel-ſtring of a Male than they do of a Female, and there ſuppoſed reaſon is this. Becauſe in Males they would have the Inſtrument of Generation long, that ſo they may not be Cowards in the School of *Venus*. But the Females, they cut it ſhorter, and that they think ſo-ſooth makes them modeſt, and their Privities narrower. This *Spigelius* and all our Modern Writers jeer at. His words tranſlated *verbatim* are theſe; *I muſt make my ſelf merry with this Opinion; for if it were in the power of Women to make the Privities greater or leſſer by the cutting off the Navel ſtring, in ſober ſadneſs, all Women labouring with Child, would complain of Midwives, and that deſervedly too, becauſe they left them not a great part of their Navel-ſtrings when they were Born, that ſo their Privities being large they might be Delivered with the more eaſe.* Thus *Spigelius*, and all the reſt harp upon the ſame ſtring.

Mizaldus orders it to be cut long both in Male and Female Children; his reaſon is, becauſe the Inſtruments of Generation follow the proportion of it. And therefore if it be cut too ſhort in the Female, it will be a hindrance to her having Children. *Taiſnier*, a Famous Aſtronomer affirms the ſame thing. Let no Men prattle to me of impoſſibilities: If there be not an Harmony in Nature, how can it conſiſt? If Nature formed the whole Child by the Navel-ſtring in the Womb, is her wits ſo far run a wool gathering, that ſhe can do nothing by it afterwards? They ſay it dies, and therefore is made invalid; when as the ſelf-conceitedneſs of their own Brains makes their judgment ſo invalid, that like *Æſop*'s Crow, they think themſelves to be an Eagle, when 'tis no ſuch matter. *Mizaldus* made *Dame NATURE*. They Dr. *IGNORANCE* the Baſis or Foundation of their Judgments.

Let them tell me a Reaſon.

1. Why the Load-ſtone draws Iron?
2. Why the cutting of Onions make their eyes run

on

water? I will uſe no other Argument than one of their own Reaſons, if not both to confute themſelves. Beſides, I will quote you one or two things more out of *Mizaldus*, and all upon two Premiſes.

1. If the Navel ſtring of a Child, after it is cut, be ſuffered to touch the Ground, the Child will never hold in's water, neither ſleeping nor waking, but will be ſubject to an involuntary Piſſing during its Life.

2. A piece of the Navel ſtring of a Child born about one, ſo that it touch his skin (*Mizaldus* ſaith you may wear it as a foyle in a Ring) defends him that bears it, both from the Falling ſickneſs and Convulſions; both which I have known and tried, as alſo the former. He ſaith further, That it defends him from Witches and Devils, which how true it is, let time determine; the Man was honeſt, and honeſt Men uſually tell the truth. And if the Rabbies in our times Studied the Sympathies of Nature but half ſo much as they Study to get Money, our Phyſicians would be able, whereas now they are covetous: They miſtook PRIVATE for PUBLICK Good: and that's the Bane of a Commonwealth, and the only way they make you and yours, firſt Fools, ſecondly Slaves. But enough of this.

III. *The Manner.*

I intreated you before to note whether the Child were weak or ſtrong. If the Child be weak, and Born almoſt Dead, put back (as I told you before) the blood which you ſhall uſually find flow back by the Umbilical Vein, and the Vital Spirits, which you ſhall uſually find flow back by the Umbilical Arteries; and do it by degrees too, and very gently; for Nature goes ſoberly to work in what ſhe doth, and hates raſhneſs; ſo ought a Midwife to do, if ſhe will be her Servant.

So you ſhall perceive the Child which ſeemed like a dead creature before, inſtantly to be refreſhed and awaked like a Man out of Sleep. If the Child ſeem very luſty and ſprightful, ſtop the Navel-ſtring near its Navel, that ſo neither Blood nor Vital Spirits, may retire and that's the way to keep a Child luſty when it is ſo. Th-

want of obſervation of theſe rules, deſtroys many a Child. I have candidly delivered my own Opinion and what Truth God hath revealed to me herein, and am free from the Blood of all thoſe that through neglect are loſt this way. Having premiſed this, let the ligature or binding be very ſtrong, neither cut it off very near the binding, leſt the binding unlooſe; And let Priests prattle what they will of the Soul, if the Vital Blood retire back through the Navel, Life will follow it, and leave the Soul behind to pick Straws. It is the Spirit of Man is the Life thereof, and not only of Man, but of Beaſts and Plants. And the Spirit is nought elſe but the Communications of the God-head to it in a natural way, as I ſhewed you before, *Pſal.* 104. 29, 30. You need not fear to bind the Navel-ſtring very hard, becauſe it is void of ſenſe: and that part of the Navel ſtring which you leave on, falls off its own accord, in a very few days; The whole courſe of Nature being now changed in the Child, it having another way ordained to nouriſh it ſelf. With what Inſtrument you cut it of, it matters not, provided it be ſharp, and you do it cleverly. The piece of the Navel-ſtring that falls off, let it not touch the ground, remembring what before I told you, and you may keep it for thoſe uſes if you pleaſe; if not, I cannot help it. If you mind your Neighbours good ſo much as I do yours, you will do it.

IV. *The Conſequent, or what follows the cutting off the Navel-ſtring.*

The Navel-ſtring being cut off, apply a little Cotton or Lint to the Place to keep it warm, leſt the cold enter into the Body of the Child, which it will moſt aſſuredly do, if you have not bound it hard enough, and if you have, 'tis good to be ſure, as the Miller ſaid when he took his Tole twice. The greateſt of Evils will certainly follow the coming in of the cold into the Body of the Child that way, when that part of the Navel-ſtring which you left remaining, is fallen off, it is the uſual cuſtom of Midwives to put a piece of a burnt ragg to it, which we commonly call Tinder, I would rather adviſe them

them to put a little of the Powder of Bole-Armonic to ... becauſe of its drying quality. The curſe of God upon ...omen, for their firſt ſin lies more heavily upon them, than it doth upon Beaſts; for they licking it with their ...ongues, can reduce it into ſuch an Orb, as no Air can ...enetrate. But the firſt Woman, your great Grand-...other *Eve*, having offended God, her poſterity are ...ed to crave help of her Neighbours in ſuch caſe, ...en Beaſts are not.

CHAP. III.

What brings away the After-Birth.

AS much danger enſues upon a Woman (if not more) after the Delivery of the Child, than before: It doth not ſo to Beaſts. Authors have written of bringing away the After-birth, and it would make a Man ſick to read it. If you take notice of Lapwings when they are in ſight of other Birds, imagine a Kite or the like (for they hate all Birds of prey) you ſhall have more of them come to help them, than you ſhall ſee or find within ſeven Miles of the place. I never heard nor read they paid them for their aſſiſtance, for I ſuppoſe they knew no uſe of Money. The reaſon is, they love one another, but we our ſelves. *Cæſar*'s Motto of the Crow was excellent:

Tarpeio quondam conſedit culmine Cornix,
Eſt bene non potuit dicere, dixit erit.
From the *Tarpeian* Steeples top the Crow
Cry'd out, *All is not well, but 'twill I trow.*

And juſt thus is my Verdict of Authors. You think you can ſee much when you can ſee a Tree, and not run your head againſt it in the dark; 'tis well you can do ſo in the Night: I think it is now about break of day; if ſo, then the Sun will riſe, and then you need not give

a Doctor Ten Shillings to lead you with an * *Ignis Fatuus*. If you would know when day breaks, turn your Face towards the *East*, for from thence the Wise men came. Authors have gotten a rugged way when it comes no, as Dr. *CONCEIT* would have it, I shall give yo my own Opinion; if Midwives will force it away. L t them pare their Nails first, for *Musicians and Midwives must not wear their Nails too long.*

* *Jack with a Lanthorn, or Will with a Wisp.*

Gentle means become a wearied Woman best, churlish remedies are allotted for Felons: The Womb is quick, the After-birth is dead. Let the quick expel the Dead. Its dangerous if it be retained (I confess it) but is there no other way to kill a Dog, but to hang him? The danger of retaining it is very great. Being retained, it putrifies, and thence come scurvy Diseases, Fevers, Aposthumes, Convulsions and other the like Diseases, and usually Death at the tail of them. Authors prescribe Remedies, so many as will fill a Hop sack, Baths, Suffumigations, Pessaries, and what not: If ordinary Remedies be preposterous (if not dangerous) what must we do then? Do thus:

1. Delays are dangerous: A Midwife thought so her self, when the case was her own.

2. What brings away the Birth, brings away also the After-birth. A dead thing will drag whither you please, so will not a living, for that may draw back: I will not now dispute the Point, what is dead and what is living, but take it upon the vulgar Opinion, because I desire not to lead you into doubtful Disputations. My own Rules are real.

1. Use the same means you did to bring away the Birth.

2. Comfort the Woman. It is more fitting practice for you, than to sit telling of Gossips Tales.

3. A little white Hellebore in Powder (*alias* Sneezing Powder) is a pretty good Remedy.

4. Remember Tansie, and the Stone *Ætitis*.

5. The

5. The Herb *Vervain*, either boyled in Wine or a Syrup made with the Juyce of it, and its double weight of Sugar (I hope I need not write one thing twice, to bid you clarifie the Juyce before you boyl it into a Syrup) and a Spoonful or two of that given doth the Deed.

6. I hope I need not bid you not to terrifie Women in that caſe, knowing that they endured pain enough before: If you are Midwives, ſhew your ſelves Women.

7. Featherfew and Mugwort work the ſame effect that *Vervain* doth; but my Opinion is, not ſo ſtrongly. If you are wiſe, here's enough to know my meaning; if not, you are unfit to be Midwives.

8. Aleſſanders boyled in Wine, and the Wine drunk, is a gallant Remedy to bring it away; ſo alſo is ſweet Chervil, or ſweet Cicely, Angelica-roots and Maſterwort uſed in like manner.

9. The ſmoak of Marygold-flowers received up a Womans Privities by a Funnel, brings away eaſily the After-birth, although the Midwife have let go her hold.

10. If you boyl Mugwort in Water till it be very ſoft, then take it out, and apply it like a Pultis to the Navel of a Woman in Travel, it inſtantly bringeth away both Birth and After-Birth, but you muſt ſpeedily take it away ſo ſoon as both Birth and After-birth are come forth, leſt it draw down the Womb alſo.

CHAP. IV.

Certain neceſſary Queſtions Anſwered.

IN truth my Reaſon in this Chapter is to teach Women more wit, and if they be but minded to learn, if they be not, I cannot help it.

The Queſtions I ſhall anſwer, are theſe?

Queſt. 1. *Why Women bring forth with Pain?*

Anſw. I told you before (or I am deceived if I did not) That the ſenſe of feeling was diſtributed to the

whole Body by the Nerves or Sinews. The mouth of the Womb is ſo ſtrait, that it muſt needs be dilated at the time of her delivery. The dilating thereof ſtretcheth the Nerves, thence comes pain.

Queſt. 2. *Why ſome Women bring forth with more pain than others?*

Anſw. Becauſe the mouth of the matrix in ſome Women is fuller of Nerves than others, as may appear by Anatomies.

Queſt. 3. *Why are Women ſo lame and ſore after Travel?*

Anſw. The uſual Opinion of Midwives is, Becauſe the Bones are moved out of their places. A Tale of a Tub when the bottom is out. I confeſs it was the Opinion of Dr. *Read*, and ſome other good Anatomiſts, That in the Womans Labour, the Share bone, and the *Os ſacrum* part. It is called *Os ſacrum*, not becauſe of any inherent holineſs in it, according to Dr. *Read*, but becauſe of its bigneſs; it being the Cuſtom (as he ſaith) among the *Græcians* to call great things holy. I think rather the name is fetched from the *Hebrews* than the *Greeks*, it being the Bone which the Angel that wreſtled with *Jacob* touched, cauſed him to halt upon his Thigh; and ever after the Jews had ſo high an eſteem of that Bone, that they eat none of the Fleſh which grew upon it. This by the By.

Crook, *Columbus*, and others are of Opinion, theſe Bones open not; the matter is not much, whether they do or not. The Bones are joyned together by Cartilages, and the Ligaments being bedew'd with ſuperfluous moiſture, may give way, and neither Bones, Cartilages nor Ligaments are ſenſible; therefore this cannot be the Reaſon. What's the Reaſon then?

It's this; The Nerves which (as I told you) carry the ſenſe throughout the whole Body, are ſtretched in Labour, and therefore there muſt of neceſſity follow ſoreneſs and lameneſs, till they are reduced to their former State and Order.

Queſt. 4. *What's the Reaſon the Navel-ſtring is twiſted together, not much unlike to a Cord?*

Anſw.

Answ. The vulgar Opinion of Anatomists is, That the Blood by that delay, might be the better prepared; a waking Dream! The true Reasons are three.

1. That the Navel strings might be the stronger; for if a Cord be not the stronger for twisting, why is it twisted?

2. The different position of the Child in the Womb, the different Form of the Mother, in going, sitting and lying, might compress one of these Vessels, that so the vital Spirit could not pass in by the Arteries for quickning the Child; nor the Blood by the Veins for its nourishment, nor the Urin pass out by the *Urachos* for its ease, which Nature hath most strangely voided by this twisting of the Vessels.

3. It is a most wonderful help in the cutting of the Navel-string; for it stays both Blood and Vital Spirits from flowing out too hastily after the Birth of the Child.

Quest. 5. *What's the Reason of those Nodes or Knots in the Navel-string of the Child.*

Answ. Another whimsey Midwives have scrap'd up concerning this; for so many of them as they find, so many Children they affirm the Mother will have after that. Neither is this enough, but this error hath gotten a sort of attendants; for the knots are not of an equal distance the one from the other. The long intervals between the knots, shew long intervals between Child and Child, and the short the contrary. Those knots that look reddish signifie Males, and the whitish Females. And all this is as true as the Sea Burns; which clearly appears, if you consider that Women, within a very few, have the like number of them in all their Children; nay, sometimes more in their last Children than in their first.

The true reason is,

Dame Nature, like a vigilant Nurse, forms these, that the Blood and Vital Spirit might be kept back from coming too violently upon the Child, that so instead of feeding it, she might not choak it. And thus much for this Book.

They that would be knowing Phyſicians, let them ſtudy theſe Books of mine, *viz. Platerus, Sennertus, Riverius, Riolanus, Bartholinus, Johnſton, Veſlingus, Rulandus, Fernelius, Sanctor, Cole,* &c.

BOOK VIII.

A Guide for Women in their Lying

AND this ſhall be divided into Two Sections.

1. *The Diet ſhe ought to keep when ſhe lies-in*
2. *How to remedy the Accidents ſhe is ſubject to at that time.*

SECT. I.

IT is not unknown to moſt good Women, That a woman may deliver her Body of many infirmities at ſuch a time. And it is a little unknown to me, that the breathing in of ill Air, and the eating of ill Diet, is the cauſe of moſt infirmities. For preventing of the one, and remedying of the other; be pleaſed to take notice of theſe few Rulers which I ſhall deliver.

1. *By way of Caution.*
2. *By way of Inſtruction.*

Firſt, If her Body be exceeding weak, keep her not too hot: Extremity of heat weakens Nature, and diſſolves the Strength.

Secondly, Be ſhe weak or ſtrong, let no cold Air come near her at firſt: For cold is,

1. An Enemy to the Spermatical Parts.
2. If it get into the Womb, it increaſes the After pains.
3. Cauſeth Swellings in the Womb.
4. Hurts the Nerves.

Thirdly,

Thirdly, Let her Diet be hot, and let her eat but little at a time. Women many times have Apiſh Nurſes, and they give Reaſons juſt like themſelves, as though they were ſpit out of their mouths. O ſay they, *Your Belly hath been much emptied and you muſt fill it again; and you have loſt a great deal of Blood, and do loſe daily. And you muſt eat ſoundly, and drink profoundly, or elſe you will be ſo weak, you will not be able to help your ſelf.* Silly Creatures, and good for nothing but to waſh Diſhes for three half-pence a day! For the Blood ſhe voids is ſuperfluous, and good for nothing but to do miſchief, and hath been kept in her body a long time: The voiding of it conducing to her health, and not to her weakneſs. And this appears, if it be retained, and can by no means be brought away, grim Death uſually looks his captives pale in the Face; if not *Chronical* Diſeaſes (which ſome count worſe) are her companions to her next Child, if not to another World.

Fourthly, Another ſottiſh Opinion that they have, That Oat-meal Caudles purge a Woman in that caſe, Virgins that uſe themſelves to eat Oat-meal, are taught by woful Experience that it binds, and that's the reaſon they get the Green-ſickneſs by it. I never knew a binding thing purge by boyling, although I have known Purging things to bind by boyling.

Fifthly, Let her the firſt three days (and longer if ſhe be weak) avoid the light. Her Labour weakens her Eyes exceedingly by a Harmony between the Womb and them. Her Eyes, if they were weak before, may be ſtrengthened at this time.

Sixthly, Let her avoid great noiſes and ſadneſs, together with trouble of mind: For whether it be moſt fitting ſhe ſhould be praiſing God for her Delivery, or troubled about the wagging of a ſtraw, judge you.

My Inſtructions are theſe:

1. So ſoon as ſhe is laid in her bed, let her drink a draught of burnt White-wine, in which you have melted a dram of *Sperma Ceti.*

2. The

2. The Herb *Vervain* is a moſt ſingular Herb for this purpoſe, and grows commonly in every High-way. For though the Remedies of the College of Phyſicians grow in the *Eaſt-Indies*, and you muſt give Money for them, the Remedies of God are near at hand, and to be had for gathering, or elſe he was miſtaken, who ſaid, *His tender Mercies are over all his Works.* The Herb fortifies the Womb ſo exceedingly, that it will do more in two days with it, than in two weeks without. It is in its prime in *May* or *June*, when if you will gather it, and take the pains to dry it in the Sun, you may keep it all the year. If you do not, it's not my fault; you may uſe it any way, boyl it in her meats and drinks; it hath no offenſive taſte, though very pleaſant vertues.

3. If the Woman be any way Feveriſh, add Plantane to it, whether Leaves or Root it matters not. If ſhe be not Feveriſh, it will not do amiſs to add them both together, *Vis unita Fortior*, joyned ſtrength is ſtrongeſt.

4. If her Courſes come not away as they ſhould do, leave out the Plantane, and inſtead thereof, put Mother of Thyme.

5. If the Womb be full (which may be eaſily perceived by the impurity of the Blood, it either coming away in gobs or ſtinking) or you ſuſpect any of the After-birth to be left behind (which is a thing may ſometimes happen, though the Midwives be never ſo able) make her a drink of Featherfew, Mugwort, Penny-royal, Mother of Thyme boiled in White-wine and ſweetned with Sugar.

6. Panados and New-laid Eggs, is the beſt Meat for her at firſt, of which let her eat often, and but a little at a time.

7. Let her uſe Cinnamon in all her Meats and Drinks; for it ſtrengthens the Womb like a Caſtle fortified with Walls and Bulwarks.

8. Let her ſtir as little as may be till after the fifth ſixth or ſeventh days after Delivery, if ſhe be weak, let her talk as little as may be, for it weakens her. Goſſips tales do Women little good in ſuch a caſe.

9. If ſhe goes not well to Stool, give her a Clyſter made only with the Decoction of Mallows, and a little Sugar. Old ſage *Cato* preſcribes Coleworts to Women in ſuch a caſe, and took no other Phyſic, neither himſelf nor his Houſhold. And *Chryſippus* was ſo vainglorious to write a whole Treatiſe of them, making them an univerſal Medicine for the whole Body, and every Diſeaſe it is ſubject to. But I ſpake with Dr. *EXPERIENCE* the other day, and he told me they were all ſam windy; and Dr. *REASON* who is always in his Company (both of them being the Sons of *Dame NATURE*) told me windy things were extream bad for Women in that caſe.

10. When ſhe hath lain-in a week, or ſomething more, let her uſe ſuch things as cloſe the Womb; Of which, Knot graſs and Comfry bear away the Bell; you may if you pleaſe add a little Purging to it, and do your ſelves no harm; put in Polypodium, both Leaves and Roots bruiſed. Our College of Phyſicians, and ſo do the Ancients alſo affirm, That Polypodium of the Oak is to be preferred before all other Polypodiums whatſoever. I know no other reaſon they have for it, but only becauſe it is more ſcarce; and becauſe more ſcarce, more dear; and becauſe more dear, it brings more Money, and that's the greaſe makes the Wheels go. You need not ask in what quantity theſe Herbs muſt be uſed; they are ſo harmleſs, you cannot offend in the uſe of them. If you be pleaſed to uſe the Directions, you to your admiration, ſhall find the ſingular effects of thoſe inſtructions to your own health and comfort, and to my deſire that am the Pen-man of them. They are moſt of them my own, if not all; you ſhall ſcarce find any of them in anothers writings. And thus you ſee I do not only wiſh you well, but labour to do you good.

SECT.

SECT. II.

How to remedy the Accidents a Woman is ſubject unto in the Lying-In.

THE Accidents are theſe, ——

I. *The After-pains.*

About the Cauſe of which Authors keep a [illegible] quarter. They muſt ſay ſomething, though to little purpoſe. Some think it to be the thinneſs, ſome the thickneſs, ſome the ſlimineſs of the Blood, and ſome the ſharpneſs of it. The Opinion of *Hippocrates* was, That Women were moſt troubled with them at the Birth of the firſt Child; *Cujus contrarium eſt verum*; the good old Soul was miſtaken, Dr. *Experience* whiſpers the contrary into every good Womans ears that had more Children than one, I do not juſtly know the cauſe my ſelf: And yet this I know, That if my former Cautions and Inſtructions be obſerved, they will be either none at all, or very few. If it be not too late to help it (for Women will be wilful as well as Men) boil an Egg ſoft, and pour out the Yelk of it with which mix a ſpoonful of Cinnamon-water, and let her drink it; and if you mix two grains of Ambergreece with it, it will be better. I hold *Vervain* taken before; to be as good as either.

2. *Take Onions, and boyl them very well in water, then ſtamp them with Oyl, and Cinnamon, and Seeds, in Powder, ſpread them upon a Cloth and apply them to the Region of the Womb.*

3. *Take Bayberries, beat them to Powder, put the Powder upon a Chafing-diſh of Coals, and let her receive the ſmoak of them up her Privities.*

4. *Take Tar and Barrows-greaſe, of each equal quantities; boyl them both together, and whilſt it is boyling, add a little Pidgeons dung to it.* Spread ſome of this upon a Linnen Cloath, and apply it to the Reins of the back of a Woman that is troubled with After-pains, and it will ſpeedily give her eaſe.

5. Let

5. Let the Woman that is troubled with After-pains, take half a dram of Bayberries beaten into Powder in a draught of Muskadel.

By putting all theſe together, a Man may gather, that the After-pains proceed from cold and wind.

II. *Excoriations in the lower part of the Womb.*

For the Remedy of which the uſual Medicine is Oyl of ſweet Almonds; a better remedy in my Opinion is Oyl of St. John's wort, to anoint that part withal.

II. *Sometimes through great ſtraining to bring the Child into the World, the Woman comes to be troubled with the Hæmorrhoids and Piles.*

For Cure of which,

1. Let her uſe Polypodium bruiſed and boyled in her Meats and Drinks.

2. Let her be let Blood in the Vein *Saphæna.*

3. *Take an Onion, and having cut a hole in the middle of it, fill it full of Oyl, roaſt it, and having bruiſed it altogether, apply it warm to the Fundament.* If you think this Medicine be too hot; *Take a dozen Snails without ſhells, if you can get them; take ſo many ſhells and pull them out, and having bruiſed them with a little Oyl, apply them to it warm.*

4. A better than any in my Opinion is: *Take as many Woodlice as you can get* (ſome Countries call them Sows) *bruiſe them, and having mixed them with a little Oyl, apply them warm to the place.*

5. If ſhe goes not well to Stool, let her take an ounce of Caſſia Fiſtula drawn at night going to Bed; ſhe needs keep no greater Diet after it.

IV. *Retention of the Menſtrua's,*

Which is a thing uſually mortal, if not remedied.

Hippocrates, in his Book, *De Natura-pueri*, holds, a Woman ought to be Purged according to the time that the Child is in ſhaping or forming, which is thirty days in a Male, forty in a Female. Sacred Writ, *Leviticus*, Chapter 12. delivers theſe words; *If ſhe bring forth a Male-Child ſhe ſhall continue in the Blood of her Puriſication thirty and three days. If ſhe bring forth*

forth a Male Child, ſhe ſhall continue in the Blood of her Purification threeſcore and ſix days. I know not how underſtand this Scripture, unleſs it be confined on to *Abraham's* Houſhold and their Seed, to whom the *Levitical Law* was only written as a Rule of Practice: And Experience will teach us, that *Hippocrates* his Rules were only calculated for the *Meridian* of *Greece* and very ſeldom found Authentic in our Hemiſphere. Beſides, Women that give their Children ſuck themſelves, have them not ſo long as thoſe that do not: and if that Blood be impure, (as I ſhewed before, as is agreeable to reaſon) then is it not fit a Woman ſhould give her Child ſuck very ſpeedily after her Delivery, for if the Blood be impure, how can it breed good Milk? Dirty water will make but dirty pottage: And the retaining of an impure thing, doth the Body harm. That the firſt Milk of a Woman is naught, may appear, Becauſe the firſt Milk of a Cow is brackiſh, and turns to Curds and Whey; yet lies not the Curſe of God ſo heavy upon Cattle for the firſt ſin of Man, as it doth upon Men and Women.

'Tis an eaſie matter to know when a Woman is purged enough in ſuch a caſe. If the work be well done, health and ſtrength follows; if not, ſickneſs.

If it be not well done:

1. Take ſuch Medicines as ſtrongly provoke the Terms; you had a Catalogue of them before, part of which are Dittany, Bettony, Savory, Penny-royal Featherfew, Sage, Centaury, Juniper-berries, Piony-roots, &c. If this do not the deed, in a day or two, dangerous effects are like to follow (if not prevented) Therefore.

2. Let her take two or three Spoonfuls of Briony-water every Morning; you may find the Receipt in my Tranſlation of the *London Diſpenſatory*. In their firſt Maſter-piece it was called *Hyſterical-water*; but in the ſecond (becauſe no body ſhould know it was the ſame) Briony-water.

3. Gentian-roots beaten into Powder, and a dram of

of them take every Morning in Wine, is a moſt ſingular Remedy; and yet in my Opinion,

4. The Roots of Birthworth, either long or round, ſo uſed, and taken as the former, is better than that.

5. *Take twelve Piony Seeds, and beat them into very fine Powder, and let her drink them in a draught of hot Carduus Poſſet drink, and let her ſweat after it.* If this do not bring them down the firſt time ſhe takes it, let her take as much more about three hours after. Make much of theſe Medicines.

V. *Overflowing of the Menſtrua's.*

Which is eaſily cured by Comfry and Knot graſs, ſo uſed and taken as you were inſtructed before. For indeed the Rules in the former *Section* being obſerved, you ſhall have no need of theſe once in an age.

The truth is, this infirmity ſeldom happens to Women after they are Delivered. If it do, beſide the former Remedies.

1. *Take Shepherds-purſe, either boiled in any convenient Liquor, or dried and beaten to Powder, and it will be an admirable Remedy to ſtop them:* For indeed the Herb is eſpecially appropriated to the Privities.

2. The Leaves and Flowers of Brambles, or either of them being dried and beaten into Powder, and a dram of them taken every Morning in a Spoonful of red Wine, or in a Decoction of the Leaves of the ſame which perhaps is far better, is an admirable Remedy for immoderate flowing of the Terms in Women.

Such as would be skilful Phyſicians, let them read theſe Books of mine; *viz. Platerus, Sennertus, Riverius, Riolanus, Bartholinus, Johnſton, Veſtingius, Sanctor, Rulandus, Cole,* &c.

BOOK IX.

Of Nurſing Children.

PROOEMIUM.

OH! What a racket do Authors make about this! What thwarting and contradicting, not of others only, but of themſelves! What reaſons do they bring, why a Woman muſt needs Nurſe her own Child? Some extorted from Divinity? *Sarah* Nurſed *Iſaac*, therefore every Woman muſt Nurſe her own Child. Why is it not as good an Argument, That becauſe *David* was a King and a Prophet, therefore every Man muſt be a King, and every King a Prophet? Some, they have haled it from reaſon by head and ſhoulders. The Mothers Milk is moſt convenient for the Child, becauſe the Child participates of her Nature? as though every choleric Woman, had choleric Children, and every melancholly Woman, melancholly Children. Or elſe, becauſe the Woman cannot love her Child, except ſhe give it ſuck her own ſelf; which if ſhe do not, more inhuman Beaſt ſhe.

On the other ſide: It would make a dying Man thwart all this again.

1. Say they (and they all agree in that Opinion, though the Point be diſputable.) The Child draws his conditions from his Nurſe. To prove this they quote a great many Fathers, otherwiſe called Heathens. As that the *Lacedæmonians* ſet up the youngeſt Son of their Deceaſed King in his ſtead, becauſe he ſucked his own Mother.

2. That *Alcibiades* being an *Athenian* was ſo ſtrong and valiant, becauſe he ſucked a *Spartan* Woman.

3. *Cornelius Tacitus* ſtrained all the wits he had to find out the reaſon, why the *Germans* are ſuch ſtrong Boned Men; and the reſult of his weak and tired Brains was

was, becauſe they ſucked their own Mother. And why had not *Alcibiades* been ſo, if he had ſucked his?

4. If a young Lamb ſuck a Goat, his Wool will be harder than the Wool of other Sheep, and himſelf fiercer. And yet within half a Page further, he ſaith, No creature will ſuck other than their own Dams, Man excepted.

5. All Authors univerſally deſcribe of what Complexion and Condition a Nurſe ought to be. If every Woman then muſt Nurſe her own Child, any Complexion muſt of neceſſity ſerve the turn. My ſelf having Buried many of my Children young, cauſed me to fix my thoughts intently upon this buſineſs.

1. I conſidered the multitude of Children which died in *London* in the time of their ſuckling.

2. How many got ſuch inſeparable Diſeaſes by ill Milk, that it could never be clawed off before Dr. *Death*, came and cured them.

3. In the third place, I read Authors, ſuch as I had and ſuch as I could get, gave me ſuch bold and contradictory reaſons, as I have recited to you before, by way of Example, that ſo you may know by a penny how a ſhilling is coyned.

4. Then I ſet my ſelf to ſtudy; the reſult of which I beſtowed upon you as freely as God beſtowed upon me. And for every particular I ſhall give you my reaſons.

I divide this Book into two Sections.

1. *What manner of Creature a Nurſe ought to be.*
2. *About what Age the Child ought to be weaned.*

SECT. I.

What manner of Creature a Nurſe ought to be.

AUthors make a great ſtir about this, and take ten times more pains than needs about notions, whether Milk be good or bad. If her complexion be fitting to make a Nurſe, muſt not her Milk be good? Did you ever ſee a Cherry-tree bear Crabs?

There

There is very few (thank the Phyſicians of our time for it) that are able to know what complexion a Woman is of when they ſee her, and therefore Authors learn as many needleſs Rules as old *Lily* did in his Grammar. I adviſe every good Woman to chuſe a Nurſe that is a ſanguine Woman, and my reaſon is, becauſe all Children in their minority have that complexion predominant; and if you can get ſuch a Woman, you need not [illegible] ſhe is ſquint-ey'd or lame, or crump-ſhoulder'd, nor yellow hair'd, or an ill favoured noſe, nor bad ſmell, nor miſhapen Body, nor black teeth, and you may remember the old Proverb, *Cavendum ab eis quos Deus notavit*, Have a care of thoſe that God hath marked. You need not queſtion ſuch a Womans Milk to be bad, nor her Nipples neither, unleſs ſome accidental infirmity have befallen them, and in that your Eye will direct you.

1. I'll firſt of all deſcribe ſuch a Woman to you.
2. Give good Cautions.
3. Tell you what Diet ſhe ought to keep.

I ſhall deſcribe the Woman. { 1. *By her Perſon.* 2. *By her Condition.*

1. *By her Perſon.*

She is of a middle ſtature, fleſhy, but not fat; of a merry, pleaſant, chearful countenance, a ruddy colour, very clear skin, that you may ſee her Veins through it.

2. *By her Condition.*

She loves Company, cannot endure to be alone; not given to Anger, but infinitely to Playing and Singing. She delights much in Children, and therefore the fitteſt Nurſe for one. To come to the exact knowledge of what complexion a Nurſe is of, if you pleaſe to beſtow a little time and pains in reading my *Galen's Art of Phyſic*, you cannot well err; only I would not have you to think that a Woman can be found exactly of a ſingular complexion, without the predominancy of another complexion now and then intermixed; you ſhall far ſooner find a Needle in a Bottle of Hay, than ſuch a Creature. Only let it ſuffice, that if you cannot find a Woman exactly of that complexion, take another as near to it as you can.

For

For C A U T I O N S *take theſe:*

1. Let her not be too poor, for if ſhe wants, ſo muſt the Child.

2. For Age, let her be between twenty and forty, for then ſhe is in her prime.

3. Let her be well bred; for ill-bred Nurſes corrupt good nature.

4. Let her be in health; for her own ſickneſs infects her Milk, and by it the Child.

5. Let her be a prudent Woman, and ſuch a one will be careful of the Child.

6. If it be a Boy, let the Nurſe be ſuch a one whoſe laſt Child was a Boy; if a Girl, contrary.

7. Let her not be with Child her ſelf; for ſo ſhe may ſpoil her own, or yours, or both.

To ſuch a Nurſe you may put your Child.

What Diet a Nurſe ought to keep.

If I ſhould preſcribe her Diet for every day in the week, ſhe would think me Tyrannical. Give me leave to tell,

1. *What ſhe ought to avoid.*
2. *If her Milk be accidentally corrupted, what will mend it.*

1. She ought to avoid all ſalt Meats, Garlic, Leeks, Onions and Muſtard. Exceſſive drinking of Wine, Strong-Beer or Ale; for they trouble the Childs Body, with Choler; Cheeſe, both new and old, with melancholy: And all Fiſh with Flegm.

2. Let her uſe her Body to Exerciſe; if ſhe have nothing elſe to do, let her Dance the Child. Exerciſe cauſeth good Digeſtion, good Digeſtion good Blood, good Blood good Milk, good Milk a thriving Child.

3. Let her never deny her ſelf ſleep when ſhe is ſleepy, for then ſhe will quickly awake when the Child cries.

4. Let the Air ſhe lives in be good. Want of this is the reaſon ſo few Children live in *London*, and thoſe few that live, are none of the wiſeſt. Groſs and thick Air makes,

1. Fat unwieldly Bodies.
2. Dull Wits.

An

An Air near the Fens, or near the Sea, makes ſickly Bodies. Pure and clear Air makes,

1. Nimble Bodies.
2. Quick Wits.

The Operation of Air to the Body of Man, is as great as Meat and Drink.

For it helpeth to engender the Vital and Animal Spirits, which cauſeth in a Man, apprehenſion, imagination, fancy, opinion, conſent, judgment, reaſon, reſolution, diſcerning, knowledge, remembrance calling to mind, mirth, joy, hope, truſt, humanity, boldneſs, mercy, fear, ſadneſs, deſpair, envy, hatred, malice, mildneſs, ſtubbornneſs: And indeed, though the bulk of the Body be nouriſhed by Food, the Air carries the greateſt ſwing in all the actions thereof: For it is the cauſe of life, health, ſickneſs, death to Mortals.

5. Let her ſhun diſquietneſs of mind, anger, vexing and Grief; For if a Woman did but ſee her own Face in a Glaſs when ſhe is in ſuch paſſions, ſhe would hire a Man to throw Stones at it.

II. *What will amend her Milk being accidentally corrupted.*

1. Firſt of all, Let her obſerve the Caution before mentioned.

2. Let her Diet be good.

3. Herbs that correct Milk, are theſe:

If it be too hot; Endive and Succory, Lettuce, Sorrel, Purſlane, Plantane.

If too cold; Borage, Bugloſs, Vervain, Mother of Thyme, Cinnamon: And to be brief, whatſoever ſtrengthens the Child in the Womb, amends the Milk after the Woman is delivered.

4. Alſo many Nurſes, though otherwiſe of Complexion good enough, yet many times they want Milk: In ſuch caſe Authors have left ſome Remedies, *viz.*

1. The Hoof of the fore feet of a Cow dried and beaten to Powder, and a dram of the Powder taken every Morning in any convenient Liquor, encreaſes Milk.

2. The

2. The Thiſtle which is commonly called our Ladies Thiſtle, becauſe the Papiſts thought good to Dedicate it to the Bleſſed Virgin, whether out of a fond conceit that ſhe amended her Milk by it, I know not, yet this I know, few things growing, breed more and better Milk in Nurſes, than that doth, and that is clearly teſtified by the Milk Veins in it.

3. If the Child be much troubled with wind, let the Nurſe uſe Fennel or Fennel-ſeeds in her Drinks or Broths, and the Child ſhall ſoon find the admirable benefit of it. Be ſtudious, and do not think I ſhall live always to inſtruct you. This is the way for good Women to keep their Children in health: The want of obſervance of which, loſeth many a Child: And the Phyſicians neither of our time nor of our Fore-fathers, had either not the wit, or not the honeſty to direct you in it. Blame not me for making a long Narrative how a Nurſe ſhould uſe her Child, and how ſhe ſhould dreſs its head, and how ſhe ſhould pin it up in Blankets, and when ſhe ſhould hold it out to piſs, as many have done before me. Let but my former Rules be obſerved, and the labour of the Woman will be eaſie. Her lying-in ſhort. Her Children uſually maintained in health and ſtrength. I hope they will not blame me for ſhortneſs unleſs they love nothing but long things. I deſire my Book ſhould be for every ones good, and therefore, within the reach of every ones Purſe: And reſt confident, there is enough in it to imploy the Brains of the wiſeſt Woman breathing, and to do the ſillieſt Good.

SECT. II.

About what time the Child ought to be weaned

A Punctual time in all Children cannot be determined, but the manner may. A word or two of them both. *Ægineta Avicenna* preſcribes two Years for the Child to ſuck, and that's uſually one too many. If the Child be weak, it may ſuck longer: Milk digeſts

digeſts ſoon, it being concocted by the Nurſe: And that's the Reaſon, many in a Conſumption (whoſe digeſtion is weak) are cured by ſucking a womans Breaſt. If the Child be ſtrong and luſty (as happily it may be, if my former Rules be obſerved) a Year is enough in all conſcience for it to ſuck. Experience teacheth the inconvenience of Childrens long ſucking. Suck being ordained for Children no longer than until they can digeſt other Food. The fondneſs of Mothers to Children doth them more miſchief than the Devil himſelf can do them; one part (and not one of the leaſt) of which appears in letting of them ſuck too long. Unnatural Food in their infancy, and cockering in their youth, will (if it were poſſible) make a Devil of a Saint. I know the Grace of God lays hold upon whomſoever he pleaſeth, and therefore I cannot give Univerſal Rules: Yet this I ſay, I have known many, and heard of more, that ſucked three or four Years, but never knew any come to good, nor heard of many. I told you Milk was ordained for Children no longer than till they could digeſt other Food. Divide all the Women in *London* into twenty parts, and you ſhall not find one of the twenty fit to be a Nurſe to her own Child, and that for theſe Reaſons:

1. *Becauſe they give them ſuck too long.*
2. *Becauſe they cocker them in their Youth.*

And that's the Reaſon why in time,

1. Some Mothers are forced to curſe their Children for ſtubbornneſs and ill conditions.

2. Some Children ſerve their Parents the like Sauce, becauſe they had no better Education. And,

3. Why ſo few Citizens Children come to good. They feed them againſt Nature; they cocker them againſt Nature; and if Nature have nothing to do with them, is it a wonder if they prove Unnatural?

4. God many times puniſheth them with their own coyn. That their Children either die young, or live but a few years, and thoſe very ſickly, or are troubled with the Rickets, or lame, or decripit. What ſhould they

they do with others? If they had better, they would ſpoil them.

A certain Man of ingenious breeding and good wit, (whoſe Name I have forgotten) had a Wife whoſe inſatiable deſire could not be ſatisfied for want of a Boy, though ſhe had many Daughters, beautiful of Perſon, of excellent Underſtanding and good Conditions: But a Boy ſhe muſt have, or elſe ſhe dies. To anſwer her Diſtempers (I cannot ſay her Prayers) God gave her a Boy, and he proved a Fool; ſaid her Husband to her, Wife, thou waſt never contented till thou hadſt a Boy, and now thou haſt gotten one that will be a Boy all days of his Life.

To cure all Diſeaſes, read my *Platerus. Sennertus, Riverius, Riolanus, Bartholinus, Johnſton, Veſlingius*, &c.

CONCLUSION.

GOod Women, I have for your good, and not for my own, traced the beginnings of my ſelf and you from the Tools whereby we were made, and the Matter we were made of, to what we were, when we were but an *Embryon*. I have inſtructed you in its nouriſhment and growth in the Womb: I have given you helps for the preſervation of it: I have given you helps to eaſe you in your Body Delivery: I have given you orders for your Body after Delivery. My care hath not been wanting, for the Child during the time it ſucks. I have not been wanting to you, freely to impart all the cautions I knew. If envy oppoſe me, I know *I* have done well. It was the Speech of the wiſeſt of Men, *Anger is fierce, and Wrath is cruel: But who can ſtand before envy*? Envy is employed againſt nothing but what is done well. 'Tis the Eldeſt Child of the Devil, and looks as like him as though it were ſpit out of his Mouth. *I* am not afraid nor aſhamed to own this work another day before the great *Jehovah*, and the *Lord Jeſus Chriſt*, and the *Holy Angels*; what Knowledge they have given me herein, I have revealed to

you, and have not concealed a tittle. The greateſt of it (if not all) is verified by Experience. If you try it, you ſhall find it to be true. The remainder of my Life have I conſecrated to the Publick Good. I expect no reward for doing my duty; yet am forced, thus to leave the Child newly weaned, to go upon another Phyſical imployment of Publick Contentment. I ſhall very ſhortly take him up where I left him, and trace him through his Childhood, Youth, Man-hood, Old Age, even of his Grave, where he and I ſhall reſt in hope of a Reſurrection.

Errata non Corrigenda.

FOr *Feers*, read *Truth*.
For *hard Language*, read *plain Dealing*.
For *Miſtakes*, read *Want of Time*.
For *Diſcovering Womans Matters*, read *Encreaſe of Knowledge*.
For *Crying out againſt me*, read *Envy*.
For *Raging againſt me*, read *Covetouſneſs*.
For *Diſlike of my Books*, read *Slavery*.
For *Neglect of my Rules*, read *Death of Infants*.
For *Practice oppoſing them*, read *Murder*.
For *Real Errors in the Book*, read *am ignorant of them*.
For *Flattery*, read *I cannot abide it*.
For *Brevity of the Writer*, read *Ignorance of the Reader*.
For *Want of Knowledge*, read *be diligent*.
For *finding fault with the Book*, read *want of Wit*.
For *Traducing me behind my Back*, read *want of Honeſty*.
For *future Hopes*, read *look up to God*.

An Interpretation of certain crabbed Names which you ſhall meet with unexplained in this Treatiſe.

ACcelerator, In plain Engliſh an Haſtener. Phyſically 'tis uſed in this Treatiſe, for the Muſcles that open the paſſage of the Seed and Urine. *Allan-*

Allantois, The skin that holds the Urin of the Child during the time it abides in the Womb.

Amnios, The inner skin that compaſſeth, the Child in the Womb.

Arteries, Proceed from the Heart, are in a continual motion, and by their continual motion quicken the Body. They carry the Vital Blood to every part of the Body; their motion is that which is call'd the Pulſe; you may feel it at your Temples, Wriſt, Groin, *&c.*

Arthrodia, Is a Juncture, when the head of the Bone is little, which is receiv'd, and the Cavity which receives it is a ſhallow.

Chorion, Is the outward skin which compaſſeth the Child in the Womb.

Clitoris, Is a ſinewy part of the Womb.

Corpus Varicoſum, Is an interweaving of the Veins and Arteries, which carry the Vital and Natural Blood to the Stones to make Seed of.

Cremaſter, Is the Muſcle that holds up the Stones.

Enarthroſis, Is a joyning when the large Head of one Bone is received into a deep Cavity of another.

Erector, In plain Engliſh a Lifter up, Phyſically the Muſcle that makes the Yard ſtand.

Glans, The top of the Yard.

Gomphoſis, Is a joyning of the Bone, as a Nail is joyned in a Board: and ſo the Teeth are joyned in the Jaws.

Gynglymos, Is a joyning of the Bone, when the ſame Bone receiveth another, and is received by another.

Hermonia, Is the Juncture of a Bone by a Line.

Membrana, Is an internal Skin.

Muſcle, Is an inſtrument of voluntary Motion.

Nerve, Is the ſame with a Sinew; and this is that by which the Brain adds ſenſe and motion to the Body.

Placenta, Is the Proper name of a Sugar-cake; Phyſically, it is uſed for a piece of Fleſh in the Garment of a Child in the Womb: You may find it in the After-birth.

Præputium, Is the Fore-skin of the Yard, that which the Jews were commanded to cut off from their Children at eight days of Age.

Proſtates, Are the Kernels which keep the Seed after the Stones have taken the pains to finiſh it. *I* cannot but wonder why Men ſhould call an involuntary ſhedding of Seed, the running of the Reins, when the fault is in the Kernels. The Reins are ſo buſied about the Urine, that they regard not the Seed at all.

Superfœtation, Is when one Child is conceived after another is fore-conceived in the Womb.

Sutura, Is a joining, as the Bones of a Skull are joined; it properly ſignifies a ſtiching.

Syſarchoſis, Is a joining together by Fleſh.

Synchonaroſis, Is a joining together by a Cartilage.

Syneuroſis, Is a joining togther by a Ligament.

Vaſa Deferentia, Are the Veſſels which carry the Seed from the Stones to the Seminal Veſſels.

Vaſa Præparantia, Are the Veſſels which make the Blood fitting to be concocted into Seed, as they carry it to the Stones.

Vena Cava, Is the great Vein which receives the Blood from the Liver, and diſtributes it by its branches to all the Body.

Urachos, Is the Veſſel which conveys the Urine from the Child in the Womb to the *Allantois*.

Urethra, A common paſſage of the Yard, both for Seed and Urine.

Ureters, Are the Veſſels that carry the Urine from the Kidneys to the Bladder.

If you meet with any more than theſe, which are not explained as they were laid down, I am ſorry for it. Theſe are all I could ſee by the help of my Optic Nerves (whether it were *intramittendo*, *Species*, or *extramittendo Radios*, it matters not much) I am willing to ſatisfie all. If I have miſſed any, I will ſatisfie particular Perſons firſt, that tell me wherein I have miſſed; And the World in general at the next Edition.

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Mrs.

Mrs. *Culpeper's* Information, Vindication and Teſtimony, concerning her Husbands BOOKS to be Publiſhed after his Death.

SO *great are the Afflictions wherewith our* Heavenly Father *hath been pleaſed to Exerciſe me his poor* Hand-maid, *that I have not only lived to ſee my* dear Husband (*the* Stay *and* Solace *of my Life*) *taken from me; but it hath been my hard hap alſo to ſee his* Reputation *and* Memory (*which will be dear to all poſterity, for the* WORKS *he hath written for the common good of this* Nation) *blemiſhed and eclipſed by the* covetous *and* unjuſt Forgeries *of one, who though he calls himſelf* Nathanael, *is far from being an* Iſraelite in whom there is no guile, *who was not content to Publiſh an* Hodpodge of undigeſted Collections *and* Obſervation *of my* Huſband's *Deceaſed, under the Title of* Culpeper's laſt Legacy; *But to make the* Deceit *more taking, he ſteeled his Forehead ſo far, and brazen'd it ſo hard, as not to be aſhamed to Forge* two Epiſtles, *one in mine and the other in my Husbands Name; of the Penning of which, he nor I never ſo much as dreamed. And yet he* impudently *affirmeth in my Name, That my Husband* laid a ſevere Injunction on me to Publiſh them for the general good, after his Deceaſe; and that they are his laſt Experiences in Phyſic and Chirurgery. *And in the Title of his Book, he ſaid,* They are the choiceſt and moſt profitable Secrets, reſolved never to be Publiſhed till after his Death. *All which Expreſſions in the Title and Epiſtles, are as falſe as the Father of Lyes; and every word of them Forged and Feigned. And he knew well enough that no diſcreet honeſt Man, that was a Friend to my Husband, or to me, would ever have agreed to ſuch infamous and diſhoneſt practice; and therefore, I deſire all courteous*

Readers

Readers of the Writings of my Husband, to take notice of this deceit, *and to aſſure themſelves that it never entred into his head to Publiſh ſuch an undigeſted* Callimaufry, *under the promiſing and ſolemn Name of his* Laſt Legacy, *and that* whereby he gained his Reputation in the World, *as the Impoſtor makes him ſpeak in his Forged Epiſtle. And I deſire any indifferent Reader, that hath obſerved my Husband's lofty and maſculine manner of expreſſing himſelf in his Prefaces and Epiſtles Dedicatory, whether in caſe he had been minded or diſpoſed to take ſo ſolemn a Farewel of the World as the* Forger *makes him to do: Whether, I ſay, he would have done it in ſuch a* whining fashion, *and in a ſtile of a* Ballad maker, *as to ſay,* And now, if it pleaſe Heaven to put a period to my Life and Studies, that I muſt bid all things under the Sun farewel. Farewel to my dear Wife and Child, farewel Arts and Sciences; farewel worldly Glories, adieu Readers. *Certainly my Husband would have been far more ſerious, and material, in ſuch a caſe, as any diſcreet Man ſhall judge. Neither can it be thought, that in ſuch a ſolemn* Valediction, *he could poſſibly forget his wonted reſpects to the* College of Doctors, *to whom he did ſo frequently addreſs himſelf in diverſe of his Writings.*

Courteous Reader, *I ſhall ſay no more touching the abuſe of the Bookſeller; only to prevent as much as concerns me, their being abuſed, for the future, know, That my Husband left ſeventy nine Books of his own making or tranſlating in my hand, and I have diſpoſed them into the hands of his, and my much honoured Friend Mr.* Peter Cole, *Bookſeller at the* Printing Preſs *near the* Royal-Exchange, *for the good of my Child, from whom thou mayeſt expect to receive in* Print *ſuch of them as ſhall be thought fit to ſerve thee, in due ſeaſon, without any Diſguiſe or Forgeries, unto which I do hereby give my atteſtation. Alſo my Husband left ſeventeen Books compleatly perfected in the hands of the ſaid Mr.* Cole, *for which he paid my Husband in his Life time. And M.* Cole *is ready and willing on any good occaſion, to ſhew any of the ſeventy nine Books, or the ſeventeen, to ſuch as doubt thereof.*

and

And if any perſon ſhall queſtion the truth of any part of this Vindication or Epiſtle; if they will take the pains to come to me, I will face to face, juſtifie the truth of every word thereof, as I have ſubſcribed my hand thereunto in the preſence of many Witneſſes.

I profeſs in the Preſence of the great God, the Searcher of all Hearts, before whom Mr. Brooks *and I muſt one day give an account of all our actions, That I have not Publiſhed this Epiſtle or Vindication, out of any diſreſpect to Mr.* Brooks; *for I much reſpect the Man, and would be glad to ſerve him to my power, but only to clear my Husband from the folly and weakneſs caſt upon him by the means above expreſſed. And out of tenderneſs to Mr.* Brooks, *I firſt tried other means of keeping, and afterwards of repairing my Husband's Credit, and then ſtaid long to ſee if he would repair in any meaſure, the wrong done to my Husband and my ſelf. I deſire to be.*

From my Houſe next Door to the *Red-Lyon* in *Spittle-Fields*, *October*, 18. 1655.

Your Sevant (in, and for the Truth)

Alice Culpeper.

FINIS.

THE FOURTH BOOK OF PRACTICAL PHYSICK.

Of Womens Diſeaſes.

Part I.

Of Diſeaſes in the Privities of Women.

Sect. I.

Of Diſeaſes of the Privy Part, and the Neck of the Womb.

CHAP. I.

Of the ſtraitneſs and largeneſs of the Orifice.

THere are three Diſeaſes in this Part. The ſtraitneſs, and the largeneſs, and Yard of a Woman. The ſtraitneſs is, when the Cleft is ſo narrow, that it will not admit a Man's Yard, or with much difficulty; it hinders Child-bearing; and if it be from the firſt confirmation, it is hard to be cured by Phyſick; But it is enlarged, either by Copulation, or by bringing forth

of

of Children. Sometimes it is from an Ulcer or from Aſtringent Medicines given unadviſedly, that they may appear to be Virgins, when they are not.

Sometimes the Clft is ſhut outwardly, and there is only paſſage for the Urine and Terms; theſe Women are called *tretæ*, that is ſhut up and bored, of which *Chap.* 3. Sometimes it is ſo cloſe, that neither Terms nor Urine can come forth.

The contrary to this, is largeneſs of the Cleft, or when there are more holes than Nature hath uſually, by often Copulation or Child bearing. This laxity or largeneſs cauſeth Barrenneſs and falling out of the Womb, as *Hippocrates* ſhews in the Nature of Women. And this makes Women unpleaſant to Men.

This is cured by purging after Child bearing by Fomentation, Baths, Liniments of Allum water, and the Decoction of th Aſtringent Plants.

Take Comfry-Roots, Bole, Sanguis Draconis, Pomgranate flowers, Allum, Maſtic, Galls, each half a dram; Make a Powder, and with ſteeled water make a mixture dip a Peſſary therein. Or *take Oaken leaves, Plantane, each half a handful; Comfry-Roots an ounce, Pomgranate-peel and Flowers, Sumach, each half an ounce; Allum an ounce, boil them in water and foment the Privities.*

Sometimes in hard Travail, the ſpace between the Fundament and the Privy Cleft, is broken into an hole. *Eros* ſhews the cure of it. *Some put a long peice of Allum into the Cleft.* When there are divers paſſages in a Womans Privities, it is from the firſt confirmation, when by Natures error, the paſſage from the ſtreight Gut goes to the Womb. *De Paſſion. mulier. c.* 20.

CHAP.

CHAP. II.

Of the Mentula or Yard in a Woman.

THE *Alæ* or Wings in the Privities of a Woman, are of ſoft ſpungy fleſh like a Cocks comb in ſhape and colour; the part of the top is hard and nervous, and ſwells like a Yard in Venery, with much Spirit. This part ſometimes is as big as a Man's Yard, and ſuch Women were thought to be turned into Men.

The Cauſes. It is from too much nouriſhment of the part from the looſeneſs of it by often handling.

The Cure. It is not ſafe to cut it off preſently: But firſt uſe Driers and Diſcuſſers, with things that a little Aſtringe; then gentle Cauſtics without cauſing pain, as burnt Allum, and Ægyptiacum.

Take *Ægyptiacum, Oil of Maſtic, Roſes, Wax, each half an ounce.* If theſe will not do, then cut it off, or tie it with a Ligature of Silk or Horſe-hair, till it mortifie.

Ætitus teacheth the way of Amputation; he calls it the *Nympha* or *Clitoris*, between both the Wings: But take heed you cauſe not pain or inflammation. After cutting, waſh with Wine, with Myrtles, Bays, Roſes, Pomgranate flowers boiled in it, and Cypreſs nuts, and lay on an Aſtringent Powder. *Tetr. ob-ſer.* 4. 103.

Some Excreſcences grow like a tail, and fill the Privities: They differ from a *Clitoris*: For the deſire of Venery is increaſed in that, and the rubbing of the Cloaths upon it, cauſes luſt: But in an Excreſcence of Fleſh, they cannot for pain endure Copulation, but you may cut off this better than a *Clitoris*, becauſe it is all ſuperfluous.

CHAP.

CHAP. III.

Of Arreta or Cloſures, and ſtraitneſs of the Neck and Mouth of the Womb.

THey are threefold. It is either in the Orifice, or Neck, or in the middle : It is always hurtful, either to Copulation or the Terms, or to Conception and Child-bearing.

I ſaw one that had the firſt ; The Orifice was very little, only fit to purge the Terms, and receive Seed ; ſhe conceived, and the Midwives diſcovered it in time of Child bearing, and the Chyrurgeon opened it, and ſhe was happily delivered : But how the Seed was ſpent into it, is not to be underſtood.

Lib. de ſana. & morb. cur. cap. 78.

Fleſh, or a Membrane, is from evil confirmation, or a wound, or Ulcer, of which *Bonivenius*, *Fabricius* and *Hildanus*.

The Cleft alſo may be cloſed by a Wound or Ulcer, as in a Woman, who with the *French Pox*, had all eaten off, and it grew together after, only there was a little paſſage for Urine.

This is either when the ſides grow together from an Ulcer, or when proud fleſh ſtops it up, which is ſometimes in the *French Pox*.

The Signs

When it is in the Privities, it is to be ſeen ; but when in the Neck or Orifice of the Womb it is not known, but when the Terms are to flow, or when they copulate ; and it is either broken by the force of Blood, or there is pain, and being Virgins, they are taken to be with Child ; for if it laſt long, the Womb ſwells, and the whole Body is bluiſh.

Theſe either hinder the Terms from the Neck of the Womb, or from the Veins of it. If Inflammation or Ulcer was before, this Diſeaſe may be ſuſpected to be ; if there be cloſing by the Membrane, the place is white ; if

if by Fleſh, it is red. And it is known by the touch; for the Membrane is harder than Fleſh.

The inconveniencies are great, either in Copulation, Conception, or Child-bearing eſpecially; for the Child cannot get forth without hazard of it ſelf or Mother. *The Prognoſtick.*

It is eaſier cured when it is from a Membrane only, becauſe it is eaſily cut or broken; that in the Orifice of the Womb is not to be cured, becauſe the Inſtruments cannot reach it.

Take away that which ſtops the Paſſage, a Membrane that is outward is eaſily cut: but if it be in the Neck of the Womb or the Fleſh, it is hard. For if the Cut be large, there is pain and Bleeding, and the Womb is hard to be cured, becauſe the Neck of the Bladder is eaſily hurt therby. *The Cure.*

Vulerus teacheth this Operation in his Obſervations. And *Hippocrates* in his Book of Sterility ſhews, how a Membrane may be taken away without cutting.

If Fleſh grow from an Ulcer after Purging, uſe Driers and Diſcuſſers to dimiſh it, with Frankincenſe, Birthwort, Roſes, Pomegranre-flowers, Maſtic, Myrrh, Aloes, *&c.* as in *Chap.* 2.

Some think this Diſeaſe may come from Flodineſs, but it is incredible. If it come from a hard tumour, ſoften and diſſolve it with Butter, Oil of ſweet Almonds, Lillies, *&c.* *Nicol. Florentius.*

CHAP. IV.

Of Puſtules and Roughneſs of the Privities.

ROughneſs and Itching come from Puſtules in the Neck of the Womb and Privities, with ſcurf and ſwellings, which itch and pain. *The Cauſes.*

They are from an aduſt Humour, malignant and ſharp, which abounding, evacuate themſelves by theſe looſe

looſe and moiſt parts, and their ſticking, exaſperate the fleſh, this is in the *French Pox.*

They declare themſelves.

The Signs. It is ſturborn, long and infectious to Men and hard to be cured.

The Prognoſtick If the aduſt ſharp Humours come from the whole Body prepare with Borrage, Fumitory, Succory, Endive, and the like, then evacuate them with Senna, Epithymum, Syrup of Apples, Violets, Roſes, Catholicon, Confectio Hamech, Pills of Fumitory, Tartar.

The Cure. Let Blood if there be fulneſs, firſt in the Arm, then in the Ancle; but if it be for the *French Pox*, firſt uſe Guajacum and Sarſa, and the like.

Foment the part often with a hot Decoction of Dock-roots, Fumitory, Hops, Pellitory, or uſe this Oyntment; *Take Plantane and Roſe-water, each four ounces; Salgem, Niter, Allum, each three drams; Sublime a dram and a half; Boyl them to the third part, ſtrain them, and add Verdigreece a ſcruple:* Then uſe gentler means two days after, till the Puſtles fall off, and new Fleſh appear, and then uſe the Oyntment again.

Let the Diet be to reſiſt evil Humours, of good Juice, avoid ſalt, ſharp and ſour things.

CHAP. V.

Of Condyloma in the Neck of the Womb.

COndyloma is a Tubercle or excreſcence with heat and pains: For theſe parts are wrinkled, and when the wrinkles ſwell, there is a Condyloma. Sometimes it is without Inflammation and ſoft, or with Inflammation and hard. It is uſually in the Privities and Fundament of ſuch as have the *French Pox.*

The Cauſes. They are from a ſharp malignant Humour which is always in the *Pox*, and ſometimes they follow, hard Clefts or Chaps.

They

They are painful and burning, the skin is wrinkled; and when they are many, they are like a Bunch of Grapes. *The Signs.*

They are hard to be Cured, if they are from the *Pox*; firſt Cure that, and then they often vaniſh of themſelves.

After general Evacuations proper againſt the *Pox*, uſe Topicks: Firſt ſee if there be Inflammation, and then abate pain. As, *Take Oil of Linſeed and Roſes, each an ounce; Oil of Eggs, half an ounce; mix them in a Leaden Mortar, or Take Pillitory, Mallows, Althæa, each half a handful; Camomil flowers two pugils, Linſeed and Fœnugreek, each half an ounce. Boil them to a point, and Oil of Roſes three ounces, inject in with a Syringe.* *The Prognoſtic.* *The Cure.*

If there be no Inflammation, uſe Driers and Repellers, as Vervein, Ivy, Acacia, Pomgranate-peels and Flowers: For Baths and a Fomentation, and after add Diſcuſſers, as Camomil and Thyme.

If it be old and hard, firſt ſoften it with the ſame, and after thrice uſing them, uſe Digeſters and Driers that are ſtrong, as a Powder. *Take round Birthwort a dram, Savin, Hermodactyls burnt, each two drams; burnt-Allum two drams, red Lead a dram, Culcitis half a dram; ſprinkle it upon the looſe Fleſh.*

Or take Aloes, Frankincenſe, Myrrh, each a dram; Ammoniacum diſſolved in Vinegar a dram and half, Allum two drams, red Lead two drams, Galls half a dram, Turpentine, Oil of Tartar, each a dram; with Oil of Roſes and Wax, make an Oynment.

This is very ſtrong: *Take Turpentine an ounce, Oil of Nutmegs two ounces, red Lead two drams, Allum, Vitroil, each a dram; Verdegreece half a dram, Sublimate a ſcruple, with wax make an Oyntment, or of Balſom of Mercury.*

If Mdeicines will not do, the Ancients adviſe Burning, of which ſee *Æritus.* *Tetrab. 4. ſerm. 1. c. 3.*

CHAP.

CHAP. VI.

Of Warts in the Neck of the Privities of the Womb.

THey are from a groſs, feculent, and malignant Humour ſent to the ſkin and turned to a Node.

The Signs. They are known by their ſhape: The malignant are known by their hardneſs, and heat, and blewneſs, filth and pain.

The Prog. noſtick. They are often hard to be Cured, becauſe the *Pox* is with them, and they are in a place to which Medicines are hard to be be applied, and to continue.

The Myrmeciæ are not cut off, but they leave a great Ulcer, the Thymi and Clavi grow again. Acrochordones once cut, have no Root.

The Cure. After Univerſals, and order of Diet, either uſe Medicines, or cut or burn them to diſcuſs, then uſe Sage dried with Figs, Orange, Rue burnt, dry Savin, Frankincenſe, with Wine and Vinegar, or Snakes skins with Figs: Theſe alſo dry.

Theſe corrode, eat and burn, as Juice of wild Cucumbers with Salt, Milk of Figs, Sheeps-dung, Goats-gall with Niter, Aqua-fortis, Spirit of Vitriol, Sulphur, Butter of Antimony. Take heed that you hurt not the parts adjacent, but defend them with Bole, ſealed Earth, Roſe-water and Vinegar; if you put the Corroſives into Nut-ſhells, change them twice or thrice a day, and waſh the part with a cleanſing Decoction, and then cut or burn.

CHAP. VII.

Of the Hæmorrhoids of the Womb.

THE Veins that end in the Neck of the Womb often ſwell like the Hæmorrhoids, it is from groſe Blood

Blood that comes to theſe Veins out of the time of the Terms.

Inordinate flux of the Terms may occaſion it, when they flow out of the uſual time, they grow thick, and cannot get out of the Veins but ſwell them. *The Cauſe.*

They are to be touched, and with a *Speculum matricis* to be ſeen. There is pain and bleeding without order: She is pale and lazy. *The Signs.*

Correct the Blood, purge and bleed in the Arm to derive and revel, of which in the Diſeaſes of the Womb. *The Cure.*

If pain be, abate it by ſitting in a Decoction of Mallows, Althæa, Camomoil, Melilot-flowers, Moulin, Linſeed, Fœnugreek; of which alſo make Fomentations and Ointments with Butter, Populeon and Opium, if there be pain.

Take Populeon, Oil of Roſes, and ſweet Almonds, freſh Butter, each half an ounce: Saffron a ſcruple, with the Yolk of an Egg, make an Ointment. Or,

Take Mucilage of Quinces, Althæa, each half an ounce; Oil of Roſes and Hens greaſe, each a dram; the Yolk of an Egg and Saffron, half a dram, mix them in a Leaden Mortar.

If pain be gone, or abated, and they bleed not, uſe Driers of Bole of Earth Lemons, Acacia, Ceruſs, froth of Silver, Lead burnt and waſhed, long Birth-wort, Allum, Verdigreece.

If they ſwell with Blood, evaporate it, or foment the Decoction of Mallows, Althæa, Pellitory, Camomil-flowers, Moulin, Melilot, Seeds of Iline, Fœnugreek. If they do no good, open them by Fig-leaves rubb'd upon them, or by Horſleeches, of which *Chap.* 2.

If there be proud Fleſh, take it off, as is ſhewed.

If they bleed gently, let Nature alone to the work; for it is good, and frees from other Diſeaſes. If the flux be great, and abate the ſtrength, open a Vein in the Arm divers times, and do it as in the overflowing of the Terms.

Queſt.

Queſt. *How do the* Hæmorrhoids *differ from the* Terms *flowing or ſtopt?*

Mercurialis ſaith, That though a flux of Terms be immoderate, yet it hath its periods, and is without pain, and makes not the Body lean; But it is contrary in the Hæmorrhoids. But this is not true: For the Body is not made lean always by the Hæmorrhoids nor do the Courſes keep their periods always.

Beſides the pain which is almoſt always in the Hæmorrhoids, they differ in that the Terms flow from the Veins of the Womb and its neck: But the Hæmorrhoids are when the Blood flows too much to the veins that nouriſh the Privities, and ſticks, or is evacuated.

CHAP. VIII.

Of Ulcers in the Neck of the Womb.

THey are ſeldom cured in the Body of the Womb, and are ſimple and clean, or ſordid and malignant.

The Cauſes Are a flux of ſharp humours that laſt long in the Pox and Gonorrhæa. Corrupt After-birth and Courſes after Child bearing detained, Inflammation turned to Impoſthumes; theſe are the internal.

The external are ſharp Medicines, hard Travail, a great Child taken out by force, violent Letchery, Wounds, Falls, Strokes.

The Signs Are pain and conſtant biting that increaſeth, eſpecially in Copulation, or when Wine or Hydromel is injected. You may alſo ſee it with a Speculum; alſo there is matter gentle or filthy; if the Ulcer go toward the Bladder, they piſs hot and often: There is pain in the Roots of the Eyes to the hands and fingers, fainting, and a little Fever ſometimes.

The external Cauſes are to be related by the Patient. If it be from the Pox Gonorrhæa, the ſigns of them will appear, of which *Hippocrates*.

They

They are hard to be cured, becauſe they are in a part fit to receive humours, ſoft and moiſt, and that hath conſent with many parts. Hence are divers Symptoms: The great, old and foul are worſt; when they corrode, and are hollow, they are ſeldom cured; they that may eaſily have Medicines applied to them, are eaſieſt cured.

Firſt, ſtop the flux of humours to the part, if it be either from the whole Body, or any part. And amend the Diſtemper of the VVomb, that it may neither breed nor receive bad humours. If the *French Pox* be with it, reſiſt that firſt.

If there be pain, firſt abate that with Milk Steeled, or with three whites of Eggs, and Mucilage of Fleabane, or an Emulſion of Poppy ſeeds, Or, *Take Althæa-roots an ounce, Dill-ſeed two drams, Barley a pugil, Fænugreek and Linſeed, an ounce, Fleabane and Poppy-ſeed each half an ounce, boil them in Milk.* Of which in pain of the VVomb. *The Cure.*

In a foul Ulcer, firſt uſe Cleanſers, as VVhey, Barly-water, Honey, VVormwood, Smallage, Orobus, Orris, Birthwort, Myrrh, Turpentine, Allum. As *Take new Milk boiled, a pint, Honey half a point, Orris-Powder, half an ounce,* Uſe it hot often every day.

VVhen that which was injected, is voided, waſh with the Decoction of Mallows, put up this Peſſary:

Take Erucum and Lentils in Powder, and Orris, each two drams, with Honey. Or,

Take Diapompholigos, with Frankincenſe, Maſtic, Myrrh, as the Ulcer requires.

Of ſuch Fumes: As, *Take Frankincenſe, Maſtic, Myrrh, Storax, Calamith, Gum of Juniper, Labdanum, each an ounce: Make a Powder, or Troches, with Turpentine.*

If there be ſuſpicion of the *French Pox*, add a little Cinnabar. In a very foul Ulcer, add Ægyptiacum or Apoſtolorum, or a little Spirit of VVine. In a creeping corroding Ulcer, with Cleanſers mix cold, drying, and aſtringent Medicines, Allum-water, Plantane and

Roſe-water, with Pomegranate-flowers boiled, and Promegranate-peels, and Cypreſs-nuts, is alſo good and with Aloes.

After cleanſing, fill it with fleſh, and heal it up. As, *Take Tutty waſhed, half and ounce, Litharge, Ceruſe, Sarcocol, each two drams; with Oyl of Roſes and Wax make an Oyntment.*

Or ſmoke the Privities with Mirrh, frankincenſe, Gum or Juniper, Labdanum two drams in Powder, with Turpentine make Troches.

Or uſe Sulphur, or Allum Baths, and Plaiſter.

Inwardly give vulnerary Potions. As, *Take Agrimony, Burnet, Plantain, Knot-graſs, each two pugils; China three drams, Coriander-ſeed half a dram, Curſans half an ounce: Boyl them in Hen-broath give it twice a day. Or give Turpentine and Sugar for a Month, or a dram of Pills of Bdellium often.*

If the Body conſume, give Aſſes Milk, with Conſerve of Roſes for a Month.

CHAP. IX.

Of the Clefts in the Neck of the Womb.

THeſe are long Ulcers that are ſmall, like thoſe in the hands and feet in Winter; they eat off the skins, are ſometimes deep with hard lips if old: Sometimes they are dry, or ſometimes Bleed.

The Cauſes.

They come from hard Travail, when ſome parts in the Neck of the Womb, are broken by a great Child, or violent Copulation, or flux of ſharp humours, that ſtick in the parts, and corrode.

The Signs.

If it be new, it is hidden ſometimes, and known in Copulation by Pain and Bleeding.

The Prognoſtick.

The new are eaſier Cured, than when they are old and callous.

If

If they come from hard Travail, make
The Cure. a Clyſter of the Decoction of Roſes, Plantane, Birthwort, Bole, Sanguis Draconis, Frankincenſe, or with the white of an Egg a Peſſary.

If from ſharp humours; after univerſaller Evacuations uſe Topicks that bind without biting (if the clefts be not callous) as Oyl of Linſeed and Roſes with the Yolk of an Egg and Juyce of Plantane mixed in a Leaden Mortar.

Ung. Stpollonii apud Gal. *Take Oyl of Roſes, eight ounces, ſtir it in a Leaden Mortar till it is black and thick, then put in the Powders of Litharge of Silver and Ceruſs.*

If they are callous, make an Oynment of Oyl of Lillies, Marrow of a Deer, Turpentine and Wax. If they are malignant, Cure them as Fiſtulaes, of which in the Chapter following.

If there be Itch and pain; *Take Diapompholigos, Populeon, each an ounce; Sugar of Lead, Camphire, each a ſcruple; make an Oyntment.*

Let the Diet be moiſt, of good Juice, Chickens, Veal, Kid, rear Eggs, Mallows, Bugloſs, Borage; Abſtain from ſharp and ſalt meats.

CHAP. X.

Of Fiſtulaes in the Neck of the Womb.

MAny times there are Ulcers in theſe parts, becauſe they are ſoft, and eaſily corroded, and are hard to be Cured.

Some of them are ſtrait, others crooked, ſome Simple, others hollow.

If matter ſtay there, it corrodes and *The Cauſes* makes boroughs, and divides the parts, and makes a Callous; and when the matter is divided the parts divided cannot unite.

The Signs. It is known by the figure of the Ulcer, there is a callous Lip, and a thin evil matter, when it is preſſed, flows out; there is no pain, except it reach a ſenſible part. Sometimes it reacheth the Bladder, and then the Urin comes forth at the Fiſtula. Sometimes the Fundament, and then the dung appears in the Fiſtula.

The Prognoſtic. A new Fiſtula is eaſier cured then an old, and a ſtrait than a crooked. It is ſcarce to be cured in a Chacochimical old Body, when it pierceth into the parts adjacent.

The Cure. Firſt uſe Univerſals and good Diet, then ſee if it may be cured by Medicines, or better left to Nature to Evacuate Excrements thereby.

If the laſt is beſt, uſe a pallative Cure, by often Purging and Sweating twice a Year, and Injunctions and ſtrengheners, and lay up a Plaiſter of Diapalma.

If you hope for a Cure after Univerſals give dying vulnerary Drinks; of Male Fern-roots, Centaury, Agrimony, Bettony, Ladies-mantle, *&c.*

Then uſe Topics; firſt dilate the Orifice (if it be ſtrait) with a Spunge or Gentian-roots, then conſume the Callous; but firſt make it ſoft with Oyl of Lilies Deers Marrow, Turpentine and Wax.

Three things conſume a Callous; Medicines, Cutting and Burning if there is a new ſtrait Fiſtula, uſe Gentian, Black Hellebore, *Ægyptiacum*, or *Vigo*'s Powder with a Pencil. Or, *Take Sublimate half a ſcruple, Roſe or Plantain-water ſix ounces, ſet it upon Embers. If it be towards the Womb, take heed of ſtrong Medicines.*

If it be callous and foul, burn it either by a Coſtic, or hot Iron. Theſe are good in the outward of the Neck; then cleanſe and heal.

CHAP.

CHAP. XI.

Of a Cancer in the Womb.

IT is ſeldom ſeen, and never cured; but here I ſhall ſpeak of that in the neck of the Womb, which is Ulcerated, or not Ulcerated.

The Cauſes. It is from terms, burnt, and hot burnt humours that are black that flow thither. It is after long ſcirrhous tumours, that have been immoderately ſoftned. It is firſt not Ulcerated, and when the humours are corrupt, it is ulcerated.

The Signs. They are hard to be known at firſt, becauſe it is a tumour without pain, and after there is a pricking in it, and a pain in the Groins, Loins and bottom of the Belly. The tumour is hard, blue, with blue ſtinking Lips. When it is Ulcerated, the Symptoms are all worſe, and there is a thin black ſtinking matter. Sometimes much blood that is dangerous, a gentle Fever, Loathing, trouble of Mind, the Cheeks are red from the vapours that flie up from the Womb.

The Prognoſtic. It is hard to be cured, becauſe mild Medicines are not felt, and ſtrong, exaſperate; and the part makes it more hard becauſe it is neglected at the firſt, and increaſeth.

The Cure. Let the Phyſician prevent Ulceration: Or if it be to hinder the increaſe of it, let Diet be againſt Melancholy; Prepare and Purge Melancholy.

This Powder for many days given, is excellent. *Take Smaragus, Saphir and Eaſt-Beazor ſtone, each a dram; give every day three or four grains with Scabious or Carduus-water.*

Let the Tropics not be biting at firſt. But foment with Juyce of Plantane, Nightſhade, Purſlane, or uſe Diapompholigos. Or, *Take Juyce of Plantane, Nightſhade, Purſlane, each two ounces; Mucilage of Fleabank an ounce, Oil of Roſes three ounces; Stir them in a Lea-*

den Mortar. Or, *Take Oil of Roſes, of Eggs, each an ounce and half; Sugar of Lead a dram: Stir them in a Leaden Mortar, then add Litharge, Ceruſs, each three drams; Tutty a dram, Camphire a ſcrpule.* Or,

Take Juice of Nightſhade ſix ounces, Tutty and burnt Lead, each two drams; Samphire half a dram: Stir them long in a Leaden Mortar, and add Powder of Cray-fiſh.

Inject a Decoction of Cray-fiſh: And if pain be great, foment with Mallows, Althæa, Water-Lillies, Coriander, Dill, Fleabane ſeed with Saffron in Milk; Or, make a Cataplaſm of the ſame.

Some uſe Antimony, Arſenic, *&c.* which are good in other parts. But this cannot bear them.

A noble Woman had on the right ſide of her Face an Ulcerated Cancer; and when all the *French, Italian, German, Spaniſh* Phiſicians could not cure her, a Barber cured her only with Chickens ſliced thin, and laid on often every day.

CHAP. XII.

Of a Gangrene and Sphacel in the Womb.

SOmetimes the whole Womb is gangrenated, and it is from the Priyities that receive many Excrements to corrupt.

The Cauſe. It is from an Inflammation and Ulcer not well cured, becauſe the part hath many Excrements which eaſily quench the Natural heat, and then the part mortifies.

The Signs. There is an uſual heat in the Neck of the Womb and a Fever, with horror all over the Body; then the colour changeth in the Part; it is black and blue, without pulſe or ſenſe. When it is cut or pricked, it ſtinks, and the ſtrength decays, and the heart faints.

The Prognoſtic. It is very dangerous, and worſe when it goes to the Womb than outwards. Some have had the Womb fall out, and have lived, which beſides,

Ætius leth. 1 cap. 72.

VVi

We saw at *Avignion* in an Old Noble Woman *Anno.* 1635.

Stop the putrefaction, take away that which is rotten, by scarrifying if you can, then wash with the Decoction of Wormwood Lupin, and with Ægyptiacum, and apply this Cataplasm: *Take Orobus and Bean-flour, each two ounces; Oxymel a pint, boyl them, and Lupines, Wormwood, Aloes and Mirrh.* *Nichol. Floreny. fer. 6. tr. 3. Math. degred. in 9 Rhasis c. de exitu matricis.*

Cut off the dead flesh, strengthen the principal parts, the Heart, lest the Spirits be infected with evil Vapours that fly by the Arteries.

Give Conserve of Borrage, Bugloss, Gilli-flowers, Diamargariton frigid, Electuary of Gems frigid, Confection of Hyacinths, Syrup of Sorrel, Pomegrates, Borrage; and apply Epithems to the Heart *Vuerius* cured a noble Woman, *In observati.* Aged twenty five, she had a Pustle in her Privities in the Dog-days from violent Letchery with her Husband, and she used a Cataplasm from a filly Chirurgeon, and in a few days it rotted, grew black, and mortified, and went towards the Fundament very fast.

BOOK. IV.

SECT. 2.

Of the Diseases of the Womb.

CHAP. I.

Of the Knowledge of the Temper of the Womb.

MArk Antony Ulmus Physician of *Bononia* shews the Temper of the Womb. He saith, That a Beard in Women shews that they have a hot Womb and hot Stones. *Lib. uterus muliebris.*

It comes with the beginning of the Terms, and when the Breaſts ſwell, and is hard to be ſeen.

Ariſtotle ſaith, That ſome Women have Hairs on their Chin, when their Courſes ſtop, and when they have a hot Womb and Stones.

Lib. 3. de. Iui. ani. c. 11.

But there are more certain ſigns of heat.

1. When hard Hair comes forth ſuddenly, thick, black and long, and large about. If they come forth ſlow, thin, ſoft, yellowiſh and but few, not ſpreading, the Womb is cold.

Alſo when the Terms come forth at 12 Years of Age, it is a ſign of a hot VVomb, and when they laſt long, the Blood is Red hot, but not very much. In an old Conſtitution they come later, and the Blood is cold and wateriſh, and they end ſooner. If it be hot and moiſt, they flow plentifully, and laſt till after Fifty. If it be hot and dry, the Blood is yellow, thin and ſharp, and pricks the Privities.

If it be cold and moiſt, the Blood comes late forth with difficulty, and it is whitiſh and thin. If it be cold and dry, the Terms come forth very late, and with difficulty, and ſeldom continue till Forty, and the Blood is thick and little.

The third ſign is from Letchery: For they who have hot VVombs, deſire Copulation ſooner and more vehemently, and are much delighted therewith: They who are cold, do the contrary. The hot and moiſt are not tired with much Venery. The hot and dry have great Luſt, and a Frenzy if they want it: But they are quickly tired, becauſe they are but few Spirits. If it be cold and moiſt, they are not ſo ſoon Letcherous, and are eaſily ſatisfied; and if they miſcarry often, the VVomb is made colder, and they delight not in the ſport: But Copulation doth them good, and makes them more Youthful. If it be cold and dry, they deſire not a Man in a long time, and take no delight, becauſe the Spirits are few.

The fourth ſign is from often Conception: For the hot

hot Conceive often, and bring forth Males or Viragoes if the Seed of the Man agrees with it. The cold doth the contrary.

A hot and moiſt Womb is very fruitful, if the Man be well tempered; and though he be old and weak, yet ſhe will Conceive by him. Sometimes they have Twins, or over-do, and have a Mole.

Hot and dry are fruitful, but not ſo much as the former.

Cold and Moiſt are hard to Conceive, eſpecially when they are in Years; when they are Young, and the Seed of the Man is hot and dry they Conceive Males; but ſeldom well ſhaped or healthful; and the VVoman while ſhe is with Child, is ſickly.

A cold and dry VVomb is commonly Barren; and if they Conceive, the Man's Seed is hot and moiſt; they bring forth Females; and if Males they are tall, and quickly look old.

CHAP. II.

Of the hot Diſtemper of the Womb.

HEat of the Womb is neceſſary for Conception; but if it be too much, it nouriſheth not the Seed of the Man, but diſperſeth its heat and hinders the Conception.

This preternatural heat is from the Birth ſometimes, and makes them Barren. If afterwards, it is from hot cauſes that brings the heat and the Blood to the Womb. From Internal and External Medicines, too much hot Meats and Drinks, and Exerciſe. *The Cauſes.*

They are prone to Luſt, have few Courſes, yellow, or black, or burnt, or ſharp; they have haits betimes upon their Privties; they are ſubject to the Head-ach, and there are Signs of much Choler, their Lips are dry. *The Signs.*

The Prognoſtic. When this Diſtemper is ſtrong, they have few Terms, and out of order: They are bad and hard to flow, and in time they are Hypochondriacs, and for the moſt part Barren; and there is ſometimes a frenzy of the Womb.

The Cure. Uſe Coolers: So that they offend not the Veſſels that muſt be open for the flux of the Terms: Therefore,

Uſe inwardly, Succory, Endive, Violets, Water-Lillies, Sorrel, Lettuce, Sanders and Syrups, and Conſerves made thereof. As,

Take Conſerve of Succory, Violets, Water-Lilies, Borrage, each an ounce; Conſerve of Roſes half an ounce, Diamargariton frigid, Diatrioſantalon, each half a dram, with Syrup of Voilets, or Juice of Citrons, make an Electuary.

Outwardly uſe Oynment of *Galen's* Cooler, Oyntment of Roſes, Cerat of Sanders, Oil of Roſes, Violets, Water-Lilies, Gourds, Venus-navel to the Back and Loins: Or make Cataplaſms of Barley-meal, Roſes powdred, Violets, Water-Lilies, Sanders, with Juice or water of Plantane, Water-Lilies, Succory, Lettuce Oil of Roſes, Violets, Water-Lilies.

Baths are good to ſit in, and cooling, Fomentations; and after, let her take ſome of the Coolers mentioned. In great heat, uſe this cooling Peſſary.

Eraſ. de paſſ. mulier. cap. 7. *Take Opium a ſcruple, Gooſe greaſe two ſcruples, Wax and Honey, each four ſcruples: Oil an ounce, whites of two Eggs.*

This was from an Opinion the Ancients had, that Opium was cold: But take heed of the uſing it too much, leſt the Narcotic quality hurt.

Let the Air be cool, her Garments thin: Let her Meats be with Lettuce, Endive, Succory, Barley: Give no hot Meats nor ſtrong Wine, except it be wateriſh and thin. Reſt is good both in Body and Mind. She muſt not Copulate, but ſhe may ſleep much.

CHAP.

CHAP. III.

Of the cold Diſtemper of the Womb.

THis cauſeth many Evils and Barrenneſs. They are contrary to thoſe of a hot Diſtemper, cold Air, Reſt and Idleneſs, and cooling Medicines. *The Cauſes.*

It is known by their not deſire of Lechery, not receiving pleaſure in the time of Copulation, when they ſpend their Seed. The Terms are Flegmatic, thick and ſlimy, and flow not rightly, : There is wind in the Womb, the Seed is crude, wateriſh, with a Gonorrhæa. *The Signs.*

It is the cauſe of Obſtructions and Barrenneſs, and is hard to be cured. *The Pronoſtick.*

Uſe things proper to heal the Womb, as this Water. *The Cure.*

Take Galengal, Cinnamon, Nutmeg, Mace, Cloves, each two drams; Ginger, Cubebs, Zedoary, Cardamoms, each an ounce, grains of Paradiſe, long Pepper, each half an ounce: Beat them, and put them in ſix quarts of Wine for eight days, then add Sage, Mint, Balm, Motherwort, each three handfuls: let them ſtand eight days more, then pour off the Wine, and beat the Herbs and the Spices, and then pour on the Wine and Diſtil them.

Another. *Take Cinamon, Nutmegs, Cloves, Mace, Ginger Cubebs, Cardamoms, grains of Paradiſe, each an ounce and half; Galengal, ſix drams, long Pepper half an ounce, Zedoary, five drams, bruiſe them, add ſix quarts of Wine, put them in a Cellar nine days, daily ſtirring them, then add Mints, two handfuls, then let them ſtand fourteen days, pour off the Wine, and bruiſe them, and then pour on the Wine again, and Diſtil them.*

Quercetan hath an Hyſteric Extract, a greater and a leſs: uſe outwardly Fomentations, Baths, Baggs of hot Roots, as Birthwort, Lovage, Valerian, Angelica, *In Pherdoc. teſtit. c.* 25.

lica, Burnet, Maſterwort, Calamus, Madder, Elicampane, Orris and Herbs: As Mugwort, Balm, Motherwort, Savin, Penny-royal, Calaminta, Origan, Dittany, Marjoram, Rue, Bettony, Roſemary, Lavander, Sage, Stœchas flowers, Seeds of Smallage, Parſley, Rue, Carots, Anniſe, Fennel, Cummin, Lovage, Parſly.

Anoint with Oyl of Lilies, Rue, Angelica, Bays, Cinnamon, Cloves, Mace, Nutmeg. Or, *Take Labdanum two ounces, Frankincenſe, Maſtic, Liquid Storax, each half an ounce; Oil of Cloves, Nutmegs, each a ſcruple; Oil of Lilies, Rue, each an ounce, with Wax make a Plaiſter.*

A Fume. *Take Frankincenſe, Mirrh, Maſtic, each a dram; Bay-berries, a dram and half, Labdanum, two drams, Storax, Cloves, each a dram, Gum Arabic and Wine, make Troches, or Peſſaries of the ſame.*

Let the Diet be warming, and the Air, the Meat of eaſie concoction, ſeaſoned with Anniſe, Fennel, Thyme. Avoid Milk-meats and raw Fruits.

CHAP. IV.

Of the moiſt Diſtemper of the Womb.

THis is commonly joyned with a cold Diſtemper, and cauſeth Barrenneſs, and is from the ſame cauſes, a cold Diſtemper: For commonly cold things do moiſten. It is commonly to Women that are Idle.

The Signs. They that have moiſt Wombs, abound in Courſes, but they are wateriſh and thin; the Privities are wet, they have the Whites, and deſire not to Copulate much, and delight not in it, they retain not the Seed; and if they conceive, when the Child is big, they Abort or Miſcarry.

The Prognoſtic. If it laſt long, it is hard to be cured. If it be much, they Conceive not.

It

It is by Driers, and things that cure the cold Diſtemper, are good againſt the moiſt: Becauſe all Healers have a drying power. Uſe Sulphur, Baths and Injections. Beware of Aſtringents, leſt the evil humours be ſtopt, and the Diſeaſe increaſed. *The Cure.*

CHAP. V.

Of the dry Diſtemper of the Womb.

IN this the Womb is hardened, of it ſelf it is fleſhy and ſoft, and moiſtned by Blood for Conception.

It is ſometimes from the Birth or Old Age, when they are paſt Child bearing. If it be from drying cauſes, they are Barren before they are old.

Diſeaſes and Medicines dry the Womb, as Inflammations, Fevers, and when Blood flows not to it, nor goes to the bottom of it, by reaſon of the ſtraitneſs of the Veins, or Obſtructions, as in *Viragoes*, and ſuch as never Conceived; and if they void any Blood, it is from the Neck of the Womb, and not from the bottom. *The Cauſes.*

They void little Seed, and are ſlow in Venery, the Terms are few, the mouth of the Womb is dry, and they are ſlender, of a dry Conſtitution, their lower Lip is always chapt, and blackiſh red. *The Signs.*

This Diſtemper is hard to be cured in any part, eſpecially if it be Old. *The Prognoſtic.*

Uſe Moiſtneſs; as Borage, Buglos, Mercury, Mallows, Althæa, Violets, ſweet Almonds, Piſtacha's, Pine-nuts, Jujubes, Dates, Figs, Raiſins. *The Cure.*

Of which are made Syrups, Conſerves, Emulſions, Candies, *&c.*

Outward Remedies are made of the ſame, adding Thyme, Fenugreek-Seeds, Lilies, Brankurſine, Pellitory, *&c.* Fomen-

Fomentations are made with Milk; and after Bathing, anoint the region of the Womb and the Belly, to the Privities, with Oil of ſweet Almonds, Lilies, Linſeed, Jeſamin, Flew-Butter, Hens and Gooſe greeſe.

Let the Diet be moiſtning, the Air moiſt, the Meat Fatning, of much nouriſhment and ſmall Excrement. Let ſleep be a little longer than uſual, great Labour, Anger, Sadneſs, Faſting do hurt.

CHAP. VI.

Of Compound Diſtempers, and firſt of Cold and Moiſt.

THere is ſeldom a ſimple Diſtemper in the part, and commonly there is matter which feed it. It is uſually cold and moiſt, which gathers Excrements of that ſort, either in the whole Body, or in the Womb after the Terms.

The Cauſes. All things that breed cold and Flegmatick humours in the whole Body or the Womb?

The Signs. They conceive not, and are of ill habit of Body; the Terms ſeldom flow right, and they have ſometimes Whites.

The Prognoſtic. It is harder to cure than a ſimple Diſtemper.

The Cure. The cold humour is in fault; therefore prepare it with Syrup of Mugwort, Mints, Bettony, Hyſop, with a Decoction proper.

As, *Take Fennel-Roots, an ounce, Valerian, Elicampane, Maſterwort, each half an ounce; Penny-royal, Mugwort, Motherwort, Nep, Majoram, each a handful; Roſemary and Sage flowers each two pugils, Silver Montane, Fennel, Anniſeed, Parſnep ſeed each a dram: Boyl them to ten ounces ſtrained, add Sugar, Syrup of Mugwort two or thee ounces, Cinnamon-water, half an ounce: Make a Potion for three doſes.*

Then Purge it with Agaric, Mechoatan, Turbith, and

and if other humours be mixed with Flegm, and Senna, and the like: Or uſe Pills De tribus, Aloephanginæ, Maſtic, of Hiera with Agric, Sine quibus: Or, *Take Agaric a dram and half, Senna two drams, infuſe them in Mugwort-water; to three ounces ſtrained, add Diaphœnicon or Diacarthamum two drams, ſtrain and add Syrup of Mugwort half an ounce, Cinnamon-water half a dram.*

After univerſal Evacuation, uſe Peſſaries. As, *Take Mercury, bruiſe it, and put it in a bag of white Silk, anoint with Butter or Honey of Roſes.*

Or, *Take Benedicta laxativa, three drams, Agaric two drams, Gith-ſeed, a dram, Peaſe-meal ſix drams, with Juyce of Mercury, make Peſſaries in a Sarſnet Bag.* Or, *Take Hiera a dram, Agaric half a dram, Bdellium a dram, with Honey make a Peſſary, or make it with Powder of Agarick and Troches of Coloqintida, or five ſweats of Guajacum, China and Sarſa.* As,

Take Guajacum a pound or eighteen ounces, infuſe them in twelve pints of water twenty four hours, then boyl them to the conſumption of a third part, give ſix or eight ounces hot in the morning, and let her ſweat.

Pour water to the reliques, and boyl them to the conſumption of the third part for an ordinary drink.

You may uſe China and Sarſa the ſame way; and becauſe in a Decoction ſome ſtrength is loſt, and ſo great a quantity is tedious for Women, you may Diſtil them, and give a leſs quantity with things proper for the Womb.

As, Take *Guajacum a pound, or Sarſa eight ounces, Angelica, Elicampane, each an ounce, Mugwort two handfuls, Dittany half a handful, and ſix pints of Water or Wine, ſteep them two days, then Diſtil them, and give two ounces of the Water.*

Let her Meat be Roaſted, Birds, Hens, Capons, Partridges, Mutton, ſweet Almonds, Raiſins. Let her abſtain from ſalt and ſharp things.

If theſe ſweets are unpleaſant, give them in the third and fourth Chapter internal and external. As, *Take Conſerve of Marjoram, Roſemary, Bittony, each two ounces;*

ounces; of Balm an ounce, Diamoschu dulcis, Diamargariton calid, each a dram; candid Eryngus and Citrons, each half an ounce; with Syrup of Mugwort make an Electuary; and use Baths to sit in mentioned.

Drying Spaw-waters are good to drink, or to sit in.

Let the Diet, be as in *Chap.* 3. and 4, give the flesh of wild Mountain-foul, Pidgeons, Hens, Capons, Mutton Roasted and Spiced, and old Wine, and let her exercise.

Of the hot and dry Distemper of the Womb. with Choler.

Do as in *Chap.* 5. Purge the Choler, whether it be from the whole Body, or from the Liver with Syrup of Roses, Manna, Tamarinds, Rhubarb, Senna, *&c.*

CHAP. VII.

Of the ill shape of the Womb, and first of the straitness of it and its Vessels.

THis is a Disease of evil conformation from Nature, when it can be stretched out no further, this makes an Abortion in the fourth or fifth Month.

But it is wonderful in its natural shape when it will stretch according to the proportion of the Child, and after Child bearing be as small as at first.

Of the straitness of the Vessels of the Womb.

This is usual, and hinders the flux of the Terms and Conception, it is in the Vessels of the Womb, and of the Neck thereof.

The Cause. Are thick tough humours that stop the Mouths of the Veins and Arteries: These are bred of gross or much nourishment, when the heat of the Womb is so weak, that it cannot attenuate the humours, these either flow from the whole Body, or are gathered in the Womb.

Sometimes Vessels are closer by Inflammation or Schirrus, or other tumors. 3. They are stopt by astringent

ſtringent Medicines. 4. By compreſſion. 5. From a Scar or Fleſh, or a Membrane that grows after a wound.

The Signs. Stoppage of the Terms ſhews ſtraitneſs, which hinders Conception: And this ſtoppage is known by crudities abounding in the Body, which are known by their Signs. Sometimes thick Flegm comes from the Womb, if there was a wound before, or the Secundine was pulled out by force.

The Prognoſtic. Stoppage of the Terms from an old obſtruction by humours, is hard to be cured; if it be from diſorderly uſe of aſtringents, it is more curable: If it be from a Schirrus, or other tumour that compreſſeth or cloſeth the Veſſels, that cannot be cured, the Diſeaſe is incurable.

The Cure. Obſtructions are taken away by the means mentioned in the cold and moiſt Diſtemper of the Womb: Flegm muſt be Purged, and ſhe muſt be let Blood, as in the ſtoppage of the Terms.

After Univerſals, come to the Obſtructions with Medicines that move the Terms: Theſe take away the cauſe, as in the Chapter of the coldeſt Diſtemper of the Womb. Or,

Take Aſparagus-roots, Parſly-roots, each an ounce: Madder roots half an ounce, red Peaſe half a handful, Penny-royal, Calamints, each a handful, Wall-flowers, Dill-flowers, each two Pugils; boyl, ſtrain, and add Syrup of Mugwort an ounce and half.

Or, *Take Birthwort and white Dittany roots each an ounce, Coſtus, Cinnamon, Galengal, each half an ounce, Roſemary, Penny-royal, Calamints, Bettony-flowers, each a handful: Aniſe and Fennel-ſeed, each a dram, Saffron half a dram with Wine.*

Or uſe Topicks: As *Take Mugwort, Marjoram, Calamints, Mercury, Penny-royal, each two handfuls; Sage, Roſemary, Bays, Camomil-flowers, each a handful; Boyl them in water, Foment the groins and the bottom of the Belly*: Or let her ſit in a Bath up to the Navel; and then anoint about the groin with Oyl of Rue, Lilies, Dill, *&c.*

Or

Or uſe Peſſaries and Fumes mentioned.
If ſtraitneſs be from other Diſeaſes, cure them firſt.

CHAP. VIII.

Of the opening of the Veſſels of the Womb beſides Nature.

THis when there is great bleeding.

The Cauſes. The Veſſels are opened preternaturally three ways, by *Anaſtomoſis*, *Diæreſis* and by *Diepedeſis*, as in the Lungs. *Anaſtomoſis* is from much Blood which the Liver doth produce, and ſend out by the Womb, as in ſome by the Noſe.

For the Blood being thin, hot, cholerick and ſharp opens the mouths of the Veſſels, and cauſeth a flux.

Diæreſis is from much blood, when there is great motion, when there is long Copulation with a ſtrong Man that hath a great Tool, or a hard Travel, or Abortion, a Fall or Stroke; alſo when ſharp Humours corrode, or ſharp Peſſaries.

The Signs. *Diæreſis* is from the thinneſs of the Veſſels, and looſeneſs, and the thinneſs of the Blood, or from much moiſture, or uſe of Baths.

Much Blood is a ſign the Veſſels are open, you ſhall know the cauſes that open them thus: In *Anaſtomoſis* the Blood drops, and is thin, and there are ſigns of much Blood, or ſharp and thin.

If there be a *Diæreſis*, the Blood flows more, and there are clodders, and there were cauſes that broke the Veſſels, as ſharp Suppoſitories.

Diapedeſis is known when the Woman is of a thin and looſe habit of Body, the Blood thin, or ſhe hath uſed much bathing.

The Prognoſtick. If the Veſſels open from much Blood in a ſound Body, there is leſs danger: And it is eaſier cured than in a Cacochymy.

Is

In an *Anaſtomoſis* give things that thicken without ſlime, as *Roſes, Myrtles, Medlar, Services, Pomegranate-peels and flowers, Sanders' Corals, Harts horn, Cypreſs Nuts.* *The Cure.*

In *Diæreſis* give things that thicken with ſlime, *Comfry, Plantane, Gum traganth, whites of Eggs, troches of Amber, Bole, Starch, Rice, Quinces, Sanguis Draconis, Sarcolo and Izing-glaſs.*

But becauſe there are divers Cauſes, and theſe Diſeaſes are not cured but by taking them away, we ſhall ſpeak of them in the *Chap.* of immoderate Terms.

CHAP. IX.

Of a double Womb, the wanting of a Womb, and evil ſhape of the Womb, and ſtrange things found in it.

Julius Obſequens ſaith that one Woman had two Wombs; and *Baubinus* ſaith, that a Maid had her Womb in two parts, as in Bitches.

Columbus ſaith, that one wanted a Womb, but her Privities were as in other Women and part of the Neck of it hung out. *Lib.* 15. *anato.*

Worms in the Womb.

Hippocrates writes that Worms are found in the Womb. And *Gynæcea* writes, it is a ſign that Nature is wanton, *&c.* And *Jean de Tormira* writes, that he ſaw a Woman that had an intolerable itching in her Womb from the Aſcarides; he gave a Womb clyſter of the Decoction of Wormwood and Hiera, and ſhe voided many ſmall Worms, and was cured. *Lib. de morb. mul.*

An Addition.

* Whereſoever foul humours ſtop in any parts, it is no wonder if it breed Worms, if other things agree which are required for the breeding of them.

Fat

Fat and Hair found in a Womb.

Cont. obſer. 5. *obſer.* 49. *William Fabricius* mentions, that in a dead Woman the Womb was taken out, and it weighed eighty-ſeven pounds, and was full of divers humours: In the middle their Hairs like yellow Wool.

An Addition.

* This was by Magic, or a humour lay there fit to breed this ſtrange matter by preternatural heat.

Stones bred in the Womb.

Lib. 4 *de morb. mulier. c.* 11. *Mercurilis* doubts of Stones being bred in it: But thinks it is clotted Blood like Stones.

Lib. 5 *epid.* But it cannot be denied which many worthy Authors write. Firſt *Hippocrates* writes, that a Woman of ſixty, after noon always was pained as one in Travel. After ſhe had eaten many Leeks ſhe had one fit worſe than the reſt, and ſhe aroſe, and found ſomething rough in the Orifice of her Womb, and ſhe fainted: And another Woman thruſt in her hand, took out a great Stone, and the VVoman recovered.

Tetrab. 4. *ſerm.* 4. *c.* 98. *Ætius* alſo ſaith, *Hard Stones are bred in the Womb ſometimes*, &c.

Nicholas Florentine and *Marcellus Donatus* ſay the ſame.

CHAP. X.

Of the Magnitude of the Womb increaſed, and firſt of the Inflation of the Womb.

Math. de grad. in 9. *Rhaſis.* INflation is a ſtretching of the Womb with wind: It is called by ſome a windy Mole. See *Matthew de Gradibus and Thadeus Dun. lib. miſcel. c.* 8.

The Cauſes. This wind is from cold matter, either thick or thin, contained in the Veins of the Womb, which overcomes the weak heat

heat of the Womb. It is gathered there by cold Meats and Drinks, or flows from other parts. Cold Air may be the cauſe alſo, if Women that lie in expoſe themſelves to it. This wind is contained either in the Cavity of the Veſſels of the Womb, or between the Tunicles.

The Signs. There is a ſwelling in the region of the Womb, ſometimes reaching to the Navel, Loyns and Draphragma; and as wind increaſeth or decreaſeth, it riſeth or abateth. It is different from a Dropſie, becauſe it is never ſwollen ſo high.

And leſt a Phyſician be deceived, and take it for a Conception; obſerve the Signs of Women with Child: For if one Sign be wanting, you may ſuſpect an inflation. Alſo in inflation the tumour increaſeth and decreaſeth: But in Conception it ſtill increaſeth. Moreover, if you ſtrike upon the Belly, there is a noiſe, but not in Conception.

It differs from a Dropſie in the Womb: For there is no ſuch heavineſs, they move more eaſily, and the Belly is not ſo ſwelled, there were cauſes that bred wind, and things againſt wind do good.

It differs from a Mole: For there is in that a weight and hardneſs in the Belly, and when they move from one ſide to another, they feel a weight that moveth, which is not in this, of which *Hippocrates*. The Feet and the Face ſwell in the hollow parts; the colour is bad, the Terms are ſtopt, there is wind, *&c.* 2. *De morb. mulier.*

If the wind is without the cavity of the Womb, there is more pain and larger, nor is there a noiſe, becauſe the wind is in a ſtraiter place.

The Prognoſtic. It is neither a laſting nor a deadly Diſeaſe, if well look'd after. If it lie in the Cavity of the VVomb, it is eaſier diſcuſſed.

The Cure. Give Hiera: Diaphœnicon, with a little Caſtor, ſharp Clyſters that alſo expel wind. If it be in Travel, Purge not till ſhe be Delivered.

Bleed

Bleed not becauſe it is from a cold matter: If it comes after Child-bearing and the Terms were not ſufficient after, and there is fulneſs of Blood, open the Sarphæna.

After theſe, give things mentioned in a Tympany that reſpect the Womb. As, Take *Conſerve of Bettony, Roſemary each an ounce and half; Candid Eryngus, Citron-peel Candied, each half an ounce; Diacymium, Diagalengal, each a dram; Oyl of Anniſeed, ſix drops, with Syrup of Citrons, make an Electuary.*

Or, *Take Conſerve of Roſemary, Balm, each 3 ounces; Candid-Citrons and Oranges, each an ounce; Diacymum a dram, with Syrup of Citrons make an Electuary.*

Or give the Woman Aqua-vitæ, or this, *Take Angelica roots, two ounces; Maſterwort, Elicampane, Orange-peels, each ſix drams; Calamint, Penny-royal, Rue, Sage, Roſemary, each a handful; Cummin, Fennel, Anniſeed, each half an ounce; Juniper-berries a handful, Zedoary, Galengal, Cubab, each half an ounce; with good Wine Diſtill them, give a Spoonful or two.* Apply outwardly *a* Cataplaſam of *Rue, Mugwort, Cammomil, Dill, Calamints, Nip, Penny-royal, Thyme, with Oil of Rue, Cheir, Camomil, and make Baths of the ſame Bags of Milium, Salt, Camomil flowers, Melilot, Bayberries, Cummin, Fennelſeed, or lay a Plaiſter of Bayberries.*

Let Clyſters to expel wind be put into the Womb. As, Take *Calamints, Agnus caſtus, Rue, each a half an handful; Anniſeed, Coſtus, Cinnamon, each two drams: Boyl them in Wine for half a pint.*

Apply a Cupping-glaſs with much flame to the Breaſt, and over againſt the Womb.

Uſe Sulphur Baths and Spaw waters inward and outward, for they expel wind.

If it comes from cold after Child bearing, and ſhe is not well Purged by her Terms; heat the Womb, and Purge and give ſtrong Wine.

The Diet. Let the Diet be hot, cutting and attenutating, with things that expel wind and little at a time.

Queſt. *Whether the wind is in the Cavity, where there is Inflamation of the Womb?* It

It is ſo by Experience, though ſome deny it; nor is there any cauſe why wind ſhould not be bred in the Womb as well as in any other parts; both by reaſon of the Excrements that come thither, and the natural heat that turns them into wind: Theſe all ſtretch the Womb (though it be thick) as in Dropſies and Conception. Alſo the retentive or altering faculty of the Womb is never idle; ſo that when it receives diſeaſed and unfruitful Seed, it ſuffers it not to corrupt, but turns it into wind. As *Hippocrates* writes,

When the Womb is ſtretched by wind from the Belly, Women think they have Conceived. *Lib. de nat. pueri.*

CHAP. XI.

Of the Dropſie of the Womb.

THey are alſo deceived, and think they are with Child, when there is water that ſwells the Womb This is a Dropſie of the Womb. This water is either in the Cavity, or between the Coats of the Womb, or in its Veſſels. *Veſſalius Marcellus Donatus*, ſhew that the water is in the Cavity: For it doth not preſently by its plenty or quality force its paſſage out becauſe the Orifice is not always open, and Nature gathers it by degrees, and is uſed to it. *Veſ. lib. 6. de corp. hum. Fab. Mar. De hiſt. mem ira. l. 4. c. 21. Tetrab. 6. 4. ſer. 4. c. 79.*

Ætius ſaith, There are ſometimes Bladders of water in the Womb. And *Chriſtopher Vaga* ſaith, that *Leonary* thought that ſhe had gone 6 Months, and then voided ſixty Bladders of water and ſeven pieces of fleſh, like that of the Spleen in Membranes.

There is ſometimes a Dropſie of the Womb with Conception, as *Schenſlius* and *William Fabricius* ſaith of his own Wife. *Lib. 4. obſer. cent. 2. obſer. 56.*

Are gathering of water from moiſtneſs mixed with the Terms, and with an evil *The Cauſes.*

Sanguifi-

Sanguification in the Liver and Spleen from their weakneſs or from errors in Diet; or from weakneſs of the VVomb, from hard Travail, or often miſchances, cold Air or water, or whatſoever hurts the heat of the VVomb.

Alſo ſtoppage of the Terms doth cauſe gathering of water; for the water uſed to be Evacuted with them. Many take this for the only cauſe.

Sometimes the Tunicles of the VVomb may be divided in ſome place, and water may be gathered between them.

Hipocrates ſaith, the Terms are fewer, and ceaſe before the time: The bottom of the Belly ſwells, and the Paps are ſoft, without Milk, and ſhe thinks ſhe is with Child, by theſe you know it is a Dropſie. *The Signs.* 1. *De morb. mulier.*

But becauſe Doctors and Midwives are often deceived, you muſt diſtinguiſh this from other ſwellings.

VVhen a VVoman is ſound, and uſeth a ſound Man, the Womb by degrees ſwells, and the Child moves in its time; but often there is a Dropſie with Conception before or after: Therefore in a Dropſie the tumour is equal, according to the largeneſs of the Womb and Belly and not pointed as in a Woman with Child.

Secondly, If the Woman be in Years, and hath not Conceived before, and hath a good colour, it is a ſign of a Dropſie rather than a Conception. If the tenth Month be paſt, and the Child moves not nor the Breaſts ſwell, but are ſoft, ſay, there is a Dropſie of the Womb.

Thirdly, In a true Conception, VVomen are better after ſome Months, and the Symptoms abate: But in a Dropſie they increaſe ſtill.

It is diſtinguiſhed from a Mole by the weight in the bottom of the Belly.

From an Inflation, becauſe the Belly is ſtretched in that, and ſounds being ſtricken: But is ſoft in a Dropſie.

It differs from the Dropſie of the Belly, becauſe the Face is pale or wan, in that from the Diſtemper of the Liver there is thirſt, but in the VVomb Dropſie ſhe is of a good colour, except the Liver be alſo bad.

It differs from Inflamation in the VVomb: For that

is

is with a conſtant Fever, and the Symptoms of it, and from other tumours which are harder: But in a Dropſie of the Womb, if the Belly be preſſed, it yields.

You ſhall know whether it be from the fault in the Womb principally, or from ſome other part, thus: If the Womb be of a good Colour, and there were only ſome Diſeaſes and Cauſes that might hurt the Womb, as Abortion, hard Travail, ſtoppage of the Terms, or too many of them, then the Womb is chiefly affected. But if there be ſigns of a Diſtemper in the whole Body or in the Liver or Spleen, and the colour is bad, it is conſent from other parts.

You ſhall know whether the Water be in Bladders, or in the Cavity of the Womb, thus: If you find the Orifice of the Womb cloſed, and there is little pain, it is in the Cavity. But if the Orifice be open, and there is great pain, it is in Bladders, or without the Cavity.

The Prognoſtic

If the humours in the Womb be not corrupt, this Diſeaſe is of long continuance, but may be eaſily cured. It is eaſier cured in the Cavity than when it is in Bladders and between the Tunicle. A Woman after Conception having a Dropſie in the Womb, her Child dieth, and ſhe is in danger.

The Cure.

When it is from ſtoppage of Terms and new, and the ſtrength firm, open a Vein in the Legs, otherwiſe Bleed not.

Purge according to the Humour, with reſpect to the Womb, as in *Chap.* 6. of a cold Diſtemper.

Then Purge water. Take *Angelica and Madder-roots, each half an Ounce; Calamint, Penny-royal, Mugwort, Lovage, each a handful; Savin a pugil; boyl them in Wine, and ſweeten it with Sugar*, or make Broths with the ſame. Take *Dianiſum, Diagalengal, each half a dram; Oyl of Aniſeeds, Cloves, each five drops; Sugar three Ounces, make Rolls.*

Inject into the Womb as in Dropſies. Take *Aſarum-roots, three drams, Penny-royal, Calamints, each half a handful; Savin a pugil, Mechoacan a dram, Aniſeed, Cummin, each half a dram: Boil them, and take*

six ounces strained: Oil of Elder and Orris, each an ounce; Make a Clyster, Or use Pessaries. Take *Agric a dram, Coloquintida, half a dram, Guadium ten grains, with Honey and Wool make a Pessary.*

Make Fomentations and Baths of Danewort, Mercury, Elder, Penny-royal, Origan, Camomil flowers, Bay-berries, wild Cucumers, Broom, Carrot, Rue-seed. And anoint after with Oil of Elder, Danewort, Orris, with drops of Oil of Angelica, Anise, Caraway.

Sulphur Baths are good, and those of Niter, or the Plaister of Bay-berries, or Snails to the bottom of the Belly. Vomiting and Neesing break the Bladders. Give Clysters at the Fundament as in Dropsie. Take *Mercury-Leaves, Danewort, Soldanella, Mugwort, Motherwort, each a handful; Camomil, Elder, Broom flowers, each a dram: Boil them, and to ten ounces strained, add Juice of Bees, Mercury, Danewort each six drams; Boys Urine an ounce and half, Hiera six drams, Honey half an ounce, make a Clyster.*

Let Diet be drying, as in *Chap.* 5.

CHAP. XII.

Of the Tumour in the Womb, from Blood in the Veins.

THis Disease Makes Women think they are with Child also. For Blood long detained in the Veins about the Womb, stretcheth them outwardly, and twisteth them; and the Veins in the substance of the Womb are full and stretched, and make it larger. But when the Terms flow, it falleth again, except there be a Cachexy or Dropsie.

This is only from stoppage of Terms, and is cured by provoking them.

CHAP. XIII.

Of Inflammation of the Womb.

IF the Blood that comes to the Womb, get out of the Vessels into its substance, and grow hot and putrifie, it causeth Inflammation, either all over, or in

in part, before or behind, above or below, on the right or left ſide.

Blood is the immediate cauſe, which is pure or mixed; therefore the Inflammation is either an Eryſipelas, Oedema or Scirrhus, as Flegm, Melancholy, or Blood abound. Blood is either ſent to, or drawn by the Womb By heat or pain it is ſent to it, when it aboundeth: Or it is hot or thin, as when the Blood is moved by hot Air, Exerciſe, Paſſions, Anger, or hot Diet. *The Cauſes.*

There is a Tumour with heat and pain in the region of the Womb, with ſtretching and heavineſs in the Privities; and if you put in your finger, you'll feel the heat, and ſhe more pain; there is a Fever, ſometim ſcalled, *Zapyra*, when there is cold without, and heat within. The Tongue is dry and black with watching, doting, toſſing to and fro, the Breaſts are puffit up and pained. There is head-ach to the roots of the Eyes, and a pain in the Groyns, Hips, Midriff, Pleura and Shoulders: Short-wind, and like a Pleuriſie, with loathing, vomiting, hickups. The belly is bound, the pulſe is ſmall, and often weak, but at firſt darting and quick. And *Hippocrates* ſaith, *If the VVomb be inflamed, The Terms are ſtopt, and the neck of it is like a Spiders VVeb, with many ſmall Veins*, &c. *The Signs.* 2 *De morb. mulier.*

If it be inflamed before, the pain is about the Pubes, and the Urin is ſtopt. If behind, it is in the Loyns, and the Belly is bound. If it be inflamed in the bottom, the pain is toward the Navel. If it be from pure Blood, the Symptoms are leſs; if from choler, ſtronger, the thirſt is more, the watching greater; if from melancholy, all are worſe.

If it be all over the Womb, it it is dangerous, and few eſcape it. An Eryſipelas in a Woman with Child is deadly, becauſe there is an Abortion, and the Mother dies: The worſe the Symptoms, the greater is the danger. And it is ſafer to *The Prognoſtic.*

discuss an Inflammation then to ripen it: if it turn to a Schirrus, it is lasting, and makes a Dropsie.

The Cure. If it be not after Abortion or a Flux of Blood, open the Vein in the Arm, or cup and scarifie the Shoulders. Bleed not in the Foot, lest you draw Blood more to the Womb; but afterwards to derive, if it be from Terms stopt, you may. *Galen* saith, *You may divert the Blood by Bleeding in the Arm, or Cupping the Breasts, and you may derive it by opening the Ankle-vein, and Cupping upon the Hips.*

Gal. 2. ad Glau. c. 2.

If there be choler, Purge it with Syrup of Roses, Manna, Rhubarb, Diacatholicon; and use not strong movers of the Terms.

Use Alterers and Coolers, as Julleps and Emulsions, and provoke sleep; and if there be dotage give Narcotics.

After the Universals use Repellers and Anodines. As, Take *Housleek, Purslane, Lettice, Venus-navel, Vine-leaves, each half a handful; boyl them in Wine, add Barly-meal two Ounces, Pomegranate-flowers, two drams, boyl a dram with Oyl of Roses, make a Pultis.* Or, Take *Diachylon simple two Ounces, Juyce of Venus-navel and Plantane, each half an Ounce; Oyl of Roses an Ounce, Sugar of Lead a dram, make an Oyntment in a Leaden Mortar.*

Make injections of the same Herbs, or of Milk, and Rose water. Or, Take *Plantane, Venus-navel, Lettice, each a handful; red Roses two pugils, boyl and add Oyl of Mirtles, an ounce, Rose-vinegar, half an ounce, make an Injection.*

Make Clysters of the same Plants in a small quantity, lest they oppress the Womb.

Take *Althæa roots an ounce, Mallows, Violets, Lettice, each a handful; Nightshade half a handful, Violets, Roses, each a pugil; sweet Prunes ten, Linseed half a dram, boyl them in Barly-water, to six ounces, add Oyl of Roses three ounces, make a Clyster.*

An anodine Fomentation. Take *roots of Althæa, Mallows*

lows and Violets, each a handful; red Roſes, Melilot Camomil flowers, each a pugil; boyl them for a Fomentation.

Or uſe a Cataplaſm of white Bread and Milk.

In the Porgreſs diſcuſs. As, Take *Powder of Althæa-roots an ounce, Camomil and Melilot-flowers, each two drams; Mugwort half an ounce, Barly and Bean flour, each an ounce; boyl them in ſharp Wine, add Hogs-greaſe, Oyl of Camomil and Lilies, each an ounce; make a Cataplaſm.*

If the Inflammation turn to Matter, Ripen it. As, Take *Powder of Althæa-Roots, Camomil flowers, Melilot, Linſeed, Fœnugreek, each an ounce; Figs eight, boyl them, and Yelks of four Eggs, and half a ſcruple of Saffron, make a Pultis.*

After it is ripe, break it by motion of the Body, Coughing, Sneezing, Cupping, or by Peſſaries. As, Take *Figs an ounce, Rue half a handful, boy them ſoft, add Honey and Leaven, each half an ounce, Pidgeons dung, Orris roots, each half a dram; with Wool make a Peſſary.*

After it is broken, the pain abates, then cleanſe and heal the Ulcer, as in *Sect.* 1. *Chap.* 8. of an Ulcer of the Womb. If it break about the Bladder, give an Emulſion of cold Seed, Whey and Syrup of Violets.

Let the Diet be cool, with Barly water warm. Abſtain from Wine; to the declination of the Diſeaſe, let the Belly ſtill be kept looſe.

CHAP. XIV.

Of a Scirrhus and Cancer in the Womb.

AN earthy matter left after an Inflammation, makes a hard Tumour, called a Scirrhus, and ſometimes it is without an Inflammation. It is a proper Scirrhus when there is neither ſenſe nor pain; it is improper when there is a little ſenſe. It is ſometimes as big as a Mans Head; ſometimes the whole Womb is a Scirrhus, ſometimes only part of it.

Paræus. l. 23. *c.* 35.

The Cauſes. The immediate Cauſe, is a thick earthy

The Cauſes. thy humour, as natural Melancholy, when a thick humour is gathered in the Womb, there is Scirrhus without Inflammation aforegoing; this is uſual in Melancholy Women, and ſuch as are not cleanſed by their Terms, or have the Pica or Green-ſickneſs, and are fifty Years old.

Other humours ſometimes breed a Scirrhus after Inflammation, when cold aſtringents have been uſed diſorderly: Or when the humour is fixed to the part and hardened. The ſame may be from hot diſcuſſers which ſend forth the thin matter in an Inflamation, and faſten the thick.

The Signs. The Tumour is to be felt, it yields not, and is without pain, the Terms flow not at firſt, or very little; and afterwards there is a great flux of Blood. If an Inflammation went before, and the part is heavy and burthened, it is a Sign of a Scirrhus. She is unwieldy, ſloathful; and you may know from what humour it is, by the ſigns of the humours predominating in the Body, and the part pained will ſhew you in what place it is.

The Prognoſtic. A Scirrhus eaſily turns to a Cancer. And when the Terms are ſtopt, there is a Dropſie of the Womb or Belly. It is eaſier cured in the Neck, than in the Womb it ſelf.

The Cure. Moiſten and heat the cold and dry humour, with Borage, Bugloſs, Fumitory, Succory, Epithymum, Polypody. Then Purge with Polypody, Senna, Black Hellebore, and the like. As, Take *Roots of Althæa, Lilies, each two Ounces; Mallows, Violets, Althæa, Brank-urſine, each a handful; Mugwort, Calamints, Camomil flowers, each half a handful; Fœnugreek and Linſeed, each half an ounce; boil them for a Fomentation or Bath, or to a Cataplaſm with Linſeed, Fœnugreek each an ounce; Figs ſix, Oris-powder two drams, Saffron half a dram, Hens greaſe and Oyl of ſweet Almonds, as much as is fit.*

Or, Take *Bdellium, Ammoniacum, Galbanum, each as much as you pleaſe: Beat them in a Mortar, with Oyl de Behn and Lilies, and Mucilage of Fœnugreek, Linſeed,*

ſeed, Figs, make a Liniment, or with VVax a Plaiſter.

Or, Take *Oyl of Capers, Lilies, ſweet Almonds, Jeſamine, each an ounce; freſh Butter, Hens-greaſe, Gooſe-greaſe, each half an ounce; Mucilage of Fœnugreek, Althæa and Oyntment of Althæa, each ſix drams; Ammoniacum diſſolved in VVine an ounce, with VVax make an Oyntment.*

Make Injections thus: Take *Bdellium diſſolved in VVine, Oyl of ſweet Almonds, Lilies, Camomil, each two ounces; Marrow of a Veal-bone, Hens-greaſe, each an ounce; with the Yelk of an Egg.*

In a Baſtard Scirrhus, you may uſe Healers and Digeſters better, and Ammoniacum, and hotter Fats.

Internal Medicines, are Steel, &c. of which in Obſtruction of the Womb, and Scirrhus of the Spleen.

As for Diet, abſtain from breeders of groſs and ſlimy humours, and from hot dryers.

Cancer of the Womb.

What may be ſaid of this, is ſaid before, only a Cancer may ſeize upon the ſubſtance of the Womb; but it is more uſually in the Neck of it.

CHAP. XV.

Of the diſplacing of the VVomb, and firſt of the Aſcent of it.

WHEN the Womb falls out of the Privities, it is called *Procidentia uteri*; this is ordinary. But the aſcent or going up of the Womb is more unkind. Many grave Anatomiſts hold, That the Womb doth aſcend, if ſweet things are applied to the Noſe. If to the Privities, that it deſcends. If ſtinking Scents come, the Womb flies from them and it is to be ſeen by breathing altered, and by ſome Meats that the Womb greedily deſires, and catcheth up. *Euſtach. ruds. lib. 2. pract. cap. 5.*

Galen overthrows this Opinion, and ſaith, that the Womb doth move after a ſort and aſcend, but it is very little, and not to be demonſtrated. Nor can it ariſe to the *6. De lo. off. c. 5.*

Stomach, it is tied with ſuch Ligaments to its place; and when it falls out, the Ligaments are extended by moiſture, and falling of it down. And there is no reaſon why the Ligaments, though looſe or wet, it ſhould go up ſo ſpeedily, and come down again. For falling down is by degrees, and it is not ſoon brought up again. And though it be enlarged in Conception, it is by degrees equally, not ſuddenly in one ſide. Nor are the Ligaments made very looſe in Conception, and the bottom of the Womb is not tied, the Ligaments being only on the ſides.

But this cannot be denied, which Women affirm, that they feel a Body or Ball moving about the Navel, and a Phyſician or Midwife may feel it. Therefore let us inquire what it is, if it be not a Womb. That Body which you may feel ſtir, is the Stones, and that blind Veſſel which *Fallopius* found out, which he compared to the great end of a Trumpet, called *Fallopius* his Trumpet. For the Stones hang, and the Body of the Trumpet is like a Pipe, looſe and moving; and when they are full and ſwell with corrupt Seed and Vapours, they move to and fro, and aſcend as high as the Navel. And the Stones with the Trumpet make this round Tumour of the Womb, which is felt in Women, as *Riolanus* obſerves.

Antropago. lib. 2. *c.* 34.

The Cauſes. Whatſoever makes corrupt Seed in the Stones of a Woman, and fills them with evil vapours and wind, is the cauſe: Of which in ſuffocation of the Womb. For the cauſe is like in both, only in ſuffocation the Symptoms are worſe, becauſe the evil Vapours are then more freely carried by the Veins, Arteries and Nerves, afflict the principal part.

The Signs. The Woman and others may feel a round Body, and ſhe findeth a pain at her Heart, and ſhort Breath, without ſleeping or Doating, or other Symptoms, and there were cauſes that diſturbed the womb.

The Prognoſtic. It is not dangerous, yet not to be ſlighted: For it may turn to the ſtrangling of the Womb, when theſe evil Vapours move to the noble parts.

Let

Let the aim be at the corrupt Seed, and Vapours which muſt be diſcuſſed and evacuated, as in Suffocation of the Womb. *The Cure.*

CHAP. XVI.

Of Falling out of the Womb.

SOmetimes it falls to the middle of the Thighs, or to the Knees almoſt, or hangs a little out. The Womb changeth its place, when the Ligaments by which it is bound to the other parts are not in order. There are four, two above broad and membranous that come from the Peritonæum, and two below that are Nervous, round and hollow. Beſides, it is bound to the great Veſſels by Veins and Arteries, and to the Back by Nerves. *The Cauſes.*

Now the place is changed when it is down another way, or when the Ligaments are looſe, and it falls down by its own weight. It is drawn on one ſide, when the Terms are ſtopt, and the Veins and Arteries are full, thoſe namely which go to the Womb: If it be a Mole on the one ſide, the Liver and Spleen cauſe it, by the Liver veins on the right ſide, or the Spleen on the left as they are filled more or leſs.

It alſo falls down by the looſing of the parts, to which it is faſtened: But how that can be, it is not clear.

Hippocrates ſaith, *It comes from external Cauſes, as from cold of the Feet or Loins; from leaping or fear, cutting of Wood, or running down a Hill, and the like.* Theſe make the Ligaments moiſt and looſe. Alſo it may be from cold after Child-bearing, getting into the Womb when the Terms flow, ſitting upon a cold Stone, and the like. 1. 2. *De morb. mulier.*

Others ſay it comes from the Solution of the Connexion of the Fibrous Neck, and the parts adjacent, and that is from the weight of the Womb deſcending: This we deny not. *Platerus.*

But then the Ligaments muſt be looſe or broken. But Women in a Dropſie could not be ſaid to have the Womb fall down, if it came only from looſneſs. But the cauſe in them is the ſaltneſs of the water which dries more than it moiſteneth.

The Signs. If there be a little Tumour within or without the Privities, like a skin ſtretched, or a weight felt about the Privities, it is only a deſcent of the Womb: But if there be a Tumour like a Gooſe-Egg, and a hole at the bottom, there is at firſt a great pain in the parts to which the Womb is faſtned, as the Loins, the bottom of the Belly, and the Privities, and the *Os ſacrum*, from the ſtretching or breaking of the Ligaments; but a little after the pain abateth, and there is an impediment in walking. Sometimes Blood comes forth from the breach of the Veſſels, and the Dung and Urine are ſtopt, and a Fever and Convulſion.

The Prognoſtick. When it is new, it is eaſily cured; when old it is hard to be cured, but not deadly, only it is troubleſome and naſty.

It hinders Conception, and keeps the Terms from flowing orderly. If it be with pain, Fever or Convulſion, it is deadly, eſpecially in Women with Child. That which comes from corroſion of the Ligaments, is dangerous.

The Cure. Firſt put it up before the Air alter it, or it be inflamed or ſwollen. Therefore firſt give a Clyſter to remove the Excrements. Then lay her upon her Back with her Legs abroad, and Thighs lifted up, her Head down, and take the Tumour in your hands, and thruſt it in without violence.

If it be ſwollen by alteration and cold, foment it with the Decoction of Mallows, Althæa, Line, Fœnugreek-ſeed, Camomil flowers, Bay-berries: and anoint it with Oil of Lilies and Hens greaſe. If there be an Inflammation put it not up, yet it may be frighted in, by ſhewing of red hot Iron, and acting as if you would burn it.

Roder. a. Caſtro. de morb mul. l. 2. c. 17. Firſt ſprinkle upon it the Powder of Maſtich,

ſtich, Frankincenſe, and the like. As, Take *Frankincenſe, Maſtich, each two drams; Sarcocol ſteept in Milk a dram, Mummy, Pomegranate-flowers, Sanguis Draconis, each half a dram.*

When it is put up, let her lie with her Legs ſtretched, and one upon the other for eight or ten days, and make a Peſſary like a Pear of Cork or Spunge put into the Womb, dipt in ſharp Wine, or Juice of Acacia, with Powder of Sanguis Draconis, Bole, Maſtich, or the Counteſſes Ointment, with Galbanum and Bdellium.

Apply a Cupping glaſs with great flame under the Navel or Paps, or to both Kidneys, and lay this Plaiſter to the Back. Take *Opoponax two ounces, Storax liquid half an ounce, Frankincenſe, Maſtich, Pitch, Bole, each two drams; with Wax make a Plaiſter.* Or,

Take *Labdanum a dram and a half, Frankincenſe, Maſtich, each half a dram; Wood Aloes, Cloves, Spike, each a dram; Aſh coloured Amber greaſe four grains, Muſk half a ſcruple, make two round Plaiſters to be laid on each ſide the Navel.* Make a Fume of a Snails skin ſalted, or of Garlick, and let it be taken in by a Funnel.

Uſe aſtringent Fomentation of *Bramble leaves, Plantane, Horſetails, Mirtles, each two handfuls; Wormwood two Pugils, Pomegranate flowers, half an ounce, boil them in Wine and Water:* Or, inject this with a Syringe. Take *Comfry roots an ounce, Snakeweed, Pomegranate flowers, each half an ounce; Rupturewort two drams, Yarrow, Mugwort, each half an ounce; boil them in red Wine.* Then uſe Sulphur Balls.

To ſtrengthen the Womb: Take *Hartshorn, Bars, each a dram; Myrrh half a dram; make a Powder for two doſes, give it with ſharp Wine.* Or, *Take Zedoary, Parſnep ſeeds, Crabs eyes prepared, each a dram; Nutmeg half a dram; give a dram in Powder:* But uſe aſtringents warily, leſt you ſtop the courſes, and cauſe worſe miſchief.

If it fall out from evil humours that flow to the Womb and looſen the Ligaments, purge the Body and then uſe Driers, as the Decoction of China, Sarſa and Guaiacum.

To

To keep it in its place, make Rollers and Ligatures as for the Rupture, and uſe Peſſaries into the bottom of the Womb, that may force it to remain: Of which *Francis Rouſſet* hath written at large, and ſhews that they neither hinder Conception, nor bring any inconvenience; nay, that they help Conception, and retain it, and cure this Diſeaſe perfectly.

Lib. de partu cæſar. ſect. 6. cap. 3. & 4.

And *Gaſpar Bauhinus* confirms the ſame in his Appendix to *Rouſſet*.

You may uſe Circles of Balls inſtead of Peſſaries. As, Take *Roots of wild Vine, make round Circles or Balls of them greater or leſs, as the Neck of the Womb is.* Then take *Virgins Wax melted with white Roſin or Turpentine, dip the Balls in till they are fit, put one in the Neck of the Womb, that will hold in being juſt fit; Let it not be taken out till it fall out, and then put in another, if ſhe be not Cured.*

If it gangreen and ſphacelate, cut it quite off; if ſhe fear cutting, take it off by Ligature, of which *Rouſſet*, who ſhews the way, and ſaith that it may be cut off without danger of Life.

Lib. de partu cæſ. ſect. 4. c. 5. hiſt. 6. ib. ſect. 4. cap. 5.

He tells alſo of the place where you muſt cut, and in *Sect. 4. de partu cæſareo*, where the Ligature is to be made.

Let the Diet be drying and aſtringent, and glewing, as Rice, Starch, Quinces, Pears, Green Cheeſe, avoid Summer Fruits. Let the Wine be aſtringent and red.

The Cure of the inclining of the Womb.

When it inclines to the ſides after Univerſals, apply Cupping-glaſſes to the other ſide, and let her ſtill lie on the other ſide; and let the Midwife anoint her finger with Oyl of ſweet Almonds, and draw it a little by degrees to the other ſide.

CHAP.

CHAP. XVII.

Of the Rupture of the Womb.

FEW Phyſicians have ſeen this, I never read of any; but once I ſaw it, of which in my Inſtitutions, *lib. 2. part 1. cap. 9.*

CHAP. XVIII.

Of Wounds, and breaking of the Womb.

IT is ſeldom wounded, by reaſon of the divers defences it hath; but ſometimes the Chyrurgeons wound it in cutting out of the Child: Of which *Hollerius, inter rara no. 8.* He ſpeaks of a Woman with Child in *Paris*, that her Child's hand put forth at the Navel, and was ſo in Travail 15 Days, and both Child and Mother were ſafe. *The Signs.*

It is evident if it be made by the Chyrurgeon in cutting out of a Child; and you may know it by the place, if it comes otherwiſe. There is Blood and Matter that flow out at the Neck of the Womb. There is more pain when it is in the Neck of the Womb, than when it is in the bottom. *The Prognoſtic.*

Theſe wounds are cured, as appears by the *Cæſarian* Birth or Cutting: But they are dangerous by reaſon of the ſtrange Symptoms, and the conſent of the parts.

Uſe Conſolidaters or Healers: And if there be pain, Anodines or Peſſaries made of Wax-candles dipt in Wound Oyntments. Or,

Take *Wax, Turpentine, Gooſe-greaſe, Butter, each a Dram; Honey, Deers-marrow, Oyl of Roſes, Bulls-greaſe, each two drams.* Or, Take *Frankincenſe, Maſtic, Ceruſs, Galbanum, each half an ounce: mix them all with white wine, then add Pompholix an ounce, and with Wax and Oyl of Roſes,* make an Oyntment.

Make Injections or Clyſters for the Womb, of the Decoction of round Birthwort, Cypreſs boyled in ſteeled water

water and sharp Wine, with a little Hydromel, Agrimony, Mugwort, Plantane, Roses, Schænanth, Horehound.

CHAP. XIX.

Of Ulcers and Rottennesse of the VVomb.

THough the Neck of the Womb be only subject to Ulcers as we shewed; yet the substance of the Womb hath been Ulcerated, and it hath been observed to Rot when it hath fallen out, and to fall away. As we said of a Women at *Avinigon* that after lived some time, and the Examples of *Rousset* shew, that it may be safely cut off.

Also a Child dead in the Womb, may cause an Ulcer, as divers Histories witnesse in *Abucasis, and Alexander Benedictus, Mauritius, Cordæus, and many others:*

Lib. de part. Cæsar. chir. cap. 76.

How the Ulcers and Rottennesse of the Womb are cured, is said in *Sect. 1. cap* 8. where we speak of Ulcers of the Neck of the Womb; and *cap.* 10. of Fistulaes of the Womb.

CHAP. XX.

Of the Diseases of the Stones, and Vessels of Procreation in VVomen.

IT is apparent by Histories written by Grave and Learned Men, that the Stones of Women and their Seed-vessels are many times grievously distempered, when the womb joined to them is not. Sometimes water is gathered about the Stones, as *Gaspar Bauhinus, John Schenkius* write, and he hath another History, *Lib. Obser.* 3. from *John Heintz*, of a Maid that desired a little before she died, that her Body might be opened to testifie her Innocency. In which, besides other things remarkable, the

In apprend. ad Rousse-tum 2. de partu Cæsar.

the Stones were found ſwollen as big as a head of a young Child; blewiſh and ſpungy, much water came out of them, and that made her Belly ſwell, and ſhe taken to be with Child: But the truth appeared, and her Chaſtity teſtified.

BOOK IV.

Part 2.

Of the Symptoms in the Womb and from the Womb.

CHAP. I.

Of Weakneſs in the Womb.

THere are many Symptoms from the Womb. Of thoſe in the Womb: Firſt is weakneſs, ſo that it cannot perform its action.

The action of the Womb is twofold: Private and Publick. By its Private action, it makes its nouriſhment of Blood that comes to it. By its Publick action it ſerves for generation. If the Private faculty be hurt, and the nouriſhment not well made, there is a ſuperfluous moiſture, and then weakneſs without other faults of the Organ or Unity divided.

The firſt cauſe is Diſtemper, when the manifeſt qualities are changed, or when the natural heat is ſuffocated or diſperſed; or when the occult qualities are changed. Heat in the Womb makes a Diſtemper if it be too much, by which the Womb ſucks more than it can Concoct; this is not properly weakneſs: But that Diſtemper is weakneſs, when the action is either not done, or weakly done. But cold rather makes weakneſs in the womb, by which it cannot make the ſufficient quantity of nouriſhment, hence Excrements are heaped up, and it cannot perform its actions. Alſo a moiſt Diſtemper makes weakneſs, by which it neither can *The Cauſes.*

can keep Seed nor Child. It is alſo weak from looſeneſs.

The Signs. Part 1. *Sect. Cap.* 2 & 3.

Little deſire of Venery, and no pleaſure therein, argue weakneſs of the Womb, flux of Seed, often Abortion, pain in the Loins and Pubes, when the Terms are coming, Farts from the Womb, Head-ach and the like.

The ſigns of a cold and moiſt Diſtemper with or without matter, are already declared.

The Prognoſtic.

It is a great Diſeaſe, by reaſon of the diverſe Symptoms in Women that have Conception hurt. It is worſt when it comes from diſperſing and extinguiſhing of the natural heat.

The Cure.

We have ſhewed how Diſtempers of the Womb are cured: but the diſperſing of the Spirits and natural heat is cured by things that hinder the loſs of Spirits, and ſtrengthen the Womb, as Spices, Cinnamon, Cloves, Nutmegs, Mace, Diacalamint, Aromaticum roſatum, Diaxilaloes, Roſata Novella, Treacle, Mithridate, Outwardly, by Oly of Lilies, Nard, Lavender: And Aſtringents when the Womb is looſe.

Things that help the Womb in the whole Subſtance, are in the Chapter of the cold and moiſt Diſtemper, as Aqua-vitæ for Women. Or thus, Take *Caſtor three ounces, Saffron two ounces, extract them ſingular, add to both, Extract of Mugwort two ounces, of Angelica a dram, Magiſtery of the Mother of Pearl a dram, Oyl of Cloves a ſcruple, of Angelica, and of Amber, and of Nutmegs, each half a ſcruple.*

Let her eat Meat of much Nouriſhment, and Drink good Wine.

CHAP. II.

Of the Itch of the Womb.

THIS is more in old than young Women, and muſt be diſtinguiſhed from the Frenzy of the Womb: For

For here is only a deſire to ſcratch the Privities, ſo that they cannot ſleep, Nor is it with deſire of Copulation, as in the fury of the Womb.

It is a Salt humour that is ſerous and aduſt that cauſeth it, that is ſent to the Neck of the Womb, and the Privities. How it comes there, I ſhewed in Ulcers of the Privities. *The Cauſes.*

It is known by her Relation, and often putting her hand to her Privities.

It is more troubleſome than dangerous, becauſe it hinders ſleep. *The Prognoſtic.*

Firſt Purge the whole Body, and if there are ſigns of Plethory, and ſtrength permits, Bleed in the Arm. Then qualifie the ſharp ſalt humours with cold and moiſt meats, and remove them from the Privities. Foment with a Decoction of Lettice, Plantane, Willow, Dock roots; and then anoint with *Galen's* Cooler; Or dip a Peſſary in this Oyntment, and put it in. Or, Take *Alum, Niter, Sulphur, each ſix drams; Staphiſacre an ounce, with Roſe Vinegar and freſh Butter, make a Liniment.* *The Cure.*

If theſe will not cure, uſe ſtronger, as the Oyntment of Elicampane with Quick ſilver. Or, Take *Black Soap, Staphiſacre, each a dram; Quick Brimſtone, half an ounce, Quick ſilver two drams, with Roſe-Vinegar, and Hen greaſe, make an Oyntment.*

Let the Meat be of good Juyce, cooling and moiſtning. Take heed of Spices, ſharp and ſalt Meats.

CHAP. III.

Of Pain in the Womb.

THere is pain in the Body of the Womb, with other Diſeaſes ſometimes, as the Cholic pains woven in the bottom of the Belly, and in the Loins and Hips; and is called the pain of the Womb. It is often in Women with Child, as the inflammation of the Womb. It is burning and beating, it binds the Belly, and ſtops the Urine.

Solution

The Causes. Solution of Unity is the cauſe of all pains: And this is for the ſtretching of the Womb, and its Veſſels or Corroſion. Stretching is from wind, clotted Blood in the Cavity of it, and when Nature cannot expel it, by reaſon of the ſtraitneſs of the part, there is pain.

Alſo pain is from ſtretching of the Veſſels before the Terms flow, when they are cloſe, and the Blood thick, and this pain is encreaſed by external cold, eſpecially after heat. Sometimes there is a gathering of humours about the Womb, when the Terms flow, and are foul, and they get into the Membranes and ſtretch them: The ſame may be from corrupt Seed, that ſtretcheth the Veſſels.

The Signs. Or from ſharpneſs and corroſion in the Neck of the Womb, when ſharp humours flow through it, and twitch it.

The pain is manifeſt, but let us look at the ſigns of the cauſes. If it be from clotted Blood, there was a flux of the ſame, and the pain is fixed about the Orifice of the Womb. If there were external cauſes, the Patient will relate. If it be from Seed, there is ſuffocation of the Womb.

The Prognoſtic. The greater the cauſe is, the more vehement it works, the more is the danger.

The Cure. If there be a pain, and fear of fainting, look to that before the cauſe, with Anodynes and Narcoticks, if need be.

If it be from wind, ſee inflammation of the Womb.

If it be from clotted Blood, diſſolve and evacuate it, with hot and attenuating Medicines, made into Fomentations, Baths and Oyntments. It is good to apply Treacle to the Region of the Womb, or put it in with Rue and Honey. Or give a Clyſter to the Womb of Rue, Fenugreek-ſeed, and Oyl of Rue and Orris: Or give Treacle and Cinnamon water.

If the Veſſels of the Womb are not open enough for the Terms ſee in the ſtoppage of Terms.

If there be wind, make a Clyſter thus: Take *Mercury*,

cury, Mugwort, Calamints, Penny-royal, each a handful; Camomil and Melilot-flowers, each half a handful; Fenugreek and Linseed, each an ounce; boil them; in a pint strained, dissolve Hiera, Benedicta laxativa, each half an ounce; make a Clyster Give *Mugwort, Zedoary water, Essence of Castor; Treacle, or Womens Aqua-vitæ; of which before.*

Make a Clyster for the Womb, thus; Take *Mugwort, Calamints, Bettony, each half a handful; Gith, Cummin, Carrot, Aniseeds, each a dram; Spika, Scœnanth, Nutmegs, Cinnamon, each a dram; boil them in VVine.*

Then fill an Ox Bladder half full of Oyl of Lilies and Dill, and apply it to the Belly.

Or, Take *Oyl of Lilies, Orris, each an ounce; distilled Oyl of Angelica a dram, Goose and Hens grease, each half an ounce; Mucilage of Line and Fenugreek seed made with Mugwort water, each three drams; Seed of Cummin, Carrots, Caroways, each a dram; with wax make a soft Oyntment.* Or, Take *Pellitory two handfuls, Mercury a handful, beat them, add Camomil flowers, Cummin, Anise, Carrot-seeds, each a dram; two yelks of Eggs and Oyl of Lilies, make a Cataplasm for the Belly.*

Apply Plaisters to the Navil, and Cupping glasses with great flame to the Region of the Womb; or dry Fomentations of Oats, Millium, Anise, Cummin, Carrot seed in a Bag. And use Pessaries, as, Take *Harts-Marrow; Turpentine, VVax, Goose-grease, each three drams; Saffron a dram, Yelks of Eggs seven, with Oyl of Lilies, make Pessaries.*

If the humours and wind be malignant, mix Scorzonera, Bezoar-seeds, and Roots of Angelica, water of Zedoary, Treacle, Mithridate, and the like in Suffocation of the Womb.

CHAP.

CHAP. IV.

Of the Diseases of the Womb, that come from sweet scents and stinks.

THere is a particular Symptom in the Womb which breeds great admiration, that it delights in sweet scents, and is offended with stinks. And it is certain: For if Musk, Civit, or the like, be but put to the Nose of a Woman that is subject to fits of the Mother, they grow sick; and if the same be put to their Privities, and stinks to the Nose, the fit of the Mother ceaseth.

It is hard to give the reason of this, many wise Men have given their Opinion: But they disagree among themselves, and satisfie me not, neither do I promise to satisfie others: But it is probable to me, that the Womb is not delighted with scents, as scents: For the Privities have no smelling, and the sense of smelling doth not reach so far: But the quality by which it is well or ill, is occult and not to be explained, and to be separated from the odours.

If any ask what the quality is, I answer, There are many qualities in Nature that are hid from our senses, and yet we cannot deny them, because we see their effects, as the quality in a Dogs Nose, we cannot apprehend, but the Dog perceives it.

Quomodo uterus bene olentia recipiat.

But how these qualities come to the Womb, is by no other way but by the open way by the Privities, by which Spirits get into the Womb, and in the suffocation of the Womb sweet things profit, because they strengthen it by a peculiar quality to disperse the venomous Air, and draw down the Spirits and Humours. But if they be put to the Nose, the Womb consents by the Sympathy of the Organ of smelling, and the Brain with it.

Quomodo bene olentia hystericis noceant.

This is by the Nerves and Arteries, for the Heart is presently refreshed with a sweet scent because it presently pierceth into it, being spiritual, and there,

there is a great conſent of the Womb with the Brain and the ſmelling, as is ſeen by the tryal of Barrenneſs, by a Fume from *Hippocrates*.

But we muſt obſerve, that ſweet ſcents are acceptable to all Wombs, and ſtinks are not, but the ſame Symptoms are not in all Women from them; for they who have a Womb of a good Conſtitution with no evil humours in it, endure ſweet things well and delight in them, but they who are unclean, hate ſweet things, and often fall into fits by them, becauſe while the Womb is delighted with that ſweet and hidden quality with which it hath a peculiar Sympathy, the evil humours that lie in the Womb (eſpecially if there be any corruption from Seed) and the Seed alſo are ſtirred, and when the Spirits fly up, they take the bad humours with them, and ſend bad Vapours to the Heart, which cauſe Suffocation, and other Symptoms. But when the ſame ſcents are put to the Privities, the Womb is refreſhed with them, and the Spirits are quiet, to move to the ſcents. And ſo the humours (if there be any) are ſtill, or elſe move downward. But ſtinks on the contrary, by reaſon of their Antipathy with the Womb, avoided by the Spirits, and ſo the humours move downward, and often there is an Abortion thereby. 5. *Aphor.*

What is ſpoken of ſweet Scents, may be underſtood of all ſweet things, and this is our Judgment in a matter ſo difficult.

BOOK

BOOK IV.

SECT. 2.

Of the Symptoms in the Terms, *and other Fluxes of the VVomb.*

CHAP. I.

Of the Flux of the Terms.

BY Divine Providence the Blood which is voided every Month, is kept in when there is a Child. For if it be its nature it is not ill, but only ſuperfluous, till they conceive; nor is it more an Excrement than Seed and Milk.

The Terms commonly begin at Fourteen and then the hair appears on the Privities, the Breaſts ſwell and Women begin to be Lecherous, and the Blood can no longer ſtay in the Veins, but breaks out at the Veins of the Womb.

In ſome they begin at twelve, and they are very Luſtfull commonly, and of ſhorter Lives; they continue till Fifty; and ſome till ſixty, and then ſtop. In ſome they begin at Seventeen or Eighteen. And in ſome they ſtop before Fifty according to the variety of Nature and Diet.

Nature doth not ſend forth every day what is gathered, but ſtays till the plenty offends, and doth it only once in a Month, otherwiſe it would be filthy and unpleaſant, and hinder Conception. Nor do they flow at one time in all exactly: But there are Twenty two days, or at moſt Thirty, between the Purgings.

In ſome they laſt Three days, which was uſual in the time of *Hippocrates*. In ſome Four or Five, or more, as the Liver is greater, or their Diet is higher or lower.

Hippocrates ſaith, they ſhould Bleed but a pint and half, or two pints: This is not alike in all, but differs in reſpect of Age and Diet.

As for the quality, it muſt not be two thick nor too thin, but of a middle ſubſtance, without ſcent, of a red colour

colour, yellower in Choleric Perſons: In Melancholic, black; in Flegmatic whiter, and it muſt flow without any great Symptoms.

The paſſages are the Veins of the Womb, being double from the double Branch on both ſides it, the Spermatic and Hypogaſtric, that they may Evacuate ſuperfluities from all parts.

And from this deſcription of a Natural flux, you may gather what is preternatual.

Queſt. *Whether can a Woman Conceive that never had Terms?*

They are called by ſome Flowers, becauſe they go before Conception, as flowers do before Fruit. But many have Conceived that never had their flowers, being hotter by Nature, as the *Indians*, that never had any flowers; and Viragoes that uſe more Exercise: But if theſe have no more Blood than will nouriſh their Body, they are Barren.

If any thing abound that is not required for nouriſhment of the parts, and is ſo much that Nature cannot endure it in the Body, the Womb draws it to it when it hath Conceived to make up the Child: Of which hereafter.

Queſt. 2. *Whether Menſtruous Blood is only ſuperfluous in quantity, or bad in reſpect of quality?*

Writers diſagree about this. Some ſay it is bad in quantity and quality, and venomous by the effects, as making Ivory obſcure, and infecting Looking Glaſſes, corrupting Wine, by a Vapour from the Body of a Woman that hath her flowers.

Others ſay they offend only in Plenty: For if it were venomous, it would not be a whole Month in the Body, and it could not Form the Child, nor would Nature make Milk of it.

Therefore Menſtruous Blood only offends in quantity, and not in any manifeſt or hidden quality. But it hath ſtrange qualities when it is mixed with bad humours, or is kept too long in the Body to be corrupted, and cauſes great Symptoms: But this is when it is mixed with bad humours, or is out of its Veſſels, and ſo corrupt.

Queſt.

Queſt 3. *Of the Text of* Ariſtotle, 7. *de Hiſt. Animalium, cap.* 2. *And how it is to be underſtood?*

Ariſtotle writes thus, Conſtantly every Month ſome have their Terms: But moſt in the third, as if he ſhould ſay, Few Women have their Courſes every Month, but many have them every third Month. This is againſt *Galen*, and againſt Experience. For it is certain, that among ſix hundred Women, ſcarce one hath them every third Month. Therefore this is either an Error in the Greek Text, or in the Tranſlation, or great Men do often Lye, which is probable, and ſo did *Ariſtotle* in his Phyſic: Therefore it is in vain to defend their Error.

7. *De hiſt. Ani. c.* 2.

CHAP. II.

Of the Terms *flowing too ſoon.*

ORdinarily they begin at Fourteen; but many have had them ſooner. A Child of Eleven days old had a bloody Humour flowing from the Privities. Another of Five Years old had every Month a moderate Flux. *Fernel* reports, that a Girl of Eight Years old had the Terms: But are rare, and for the moſt part very Letcherous, and ſhort Liv'd.

Her. Saxenia vidit. Venetiis ſer. 6. *part.* 5. *cap.* 16.

CHAP. III.

Of want and ſtopping of the Terms.

SOme Women have them not till Eighteen or Twenty, ſome before, and then they ſtop for a time, without either giving ſuck, or being with Child. Some have been without them three, five or ſeven Months, and then they come again. This is an evil Conſtitution or Suppreſſion of that which it ought to flow, from the fault of the Blood and ſtoppage of the paſſages.

When

When Terms are wanting, either Blood is wanting or ſtopt. It is wanting either because it is not made, or diſperſed or turned to other uſes, for Nature being more ſolicitous to preſerve the individual Perſons, than to propagate the Species, ſpends it in preſerving of the Perſon. *The Cauſes.*

Blood is not made from divers cauſes: As Age, cold conſtitution of Liver, Heart, or a Diſeaſe which Diſtempers the Bowels. Or often Bleeding from great Veſſels, or from having many iſſues, which take from the Blood.

It is ſpent otherways, as before ripe Age, and when Women are with Child, or give ſuck, or in hot Natures, and fat Women, in whom it is turned to fat. It is in vain to provoke the Terms in theſe.

They are either external evident cauſes of ſtopping of the Terms, as too great labour, troubles, ſadneſs, fears; but theſe laſt do not only waſt the Blood, but cool and corrupt it, and cauſe obſtructions, as *Hippocrates* ſpeaks of *Phaetuſa* the Wife of *Pytheus*, 8 *Epid. Sec.* 8 *in fine*,

The proper cauſes are, the ſtraitneſs of the paſſage, or evil conformation of the parts through which it ſhould flow. Or the cloſing of the Womb, of which we ſpeke, but I ſpeak here of the Veſſels.

The uſual cauſe of obſtructions, is thick ſlimy humours, from the Blood too thick, or mixed with Melancholy, which comes with it to the Veins of the Womb, and ſtops them.

This thick Blood comes from a cold diſtemper of the Stomach, Liver and Spleen, from thick and groſs Food, and drinking cold water when the Terms flow. So thought *Galen*, in his time, of the *Roman VVomen* that drank Snow-water, and had few or no Courſes. *Lib. devenæſec. adverſus Eraſiſtrat.*

Straitneſs is when the Body of the Womb is made thicker, either by Nature or other Cauſes; as a cold and dry, or hot and dry Diſtemper.

Thirdly, Straitneſs is from compreſſion of the Veſſels by a Schirrhus or hardneſs of the parts adjacent, as the

ſtrait Gut, or by the ſtone in the Bladder and the Womb diſplaced.

Fourthly, The Fleſh may grow together by a Membrane that grows to the Veſſels, or a Scar after a wound. Or after a miſchance, when the Veins annexed to the Secundine, grow ſo together, that they cannot be opened: Of which in the firſt Queſtion.

The Signs. They are not the ſame in Women and Virgins: For Blood ſtopt in Virgins goes to and fro, changeth the colour, and brings Fevers, eſpecially the white Fever, or Green-ſickneſs.

But in Woman it goes more to the Womb, and brings Symptoms, Loathing, Vomiting, and Pica.

8 *de lo. aff. c.* 5. *Galen* hath other Signs, as Heavineſs, a lazy Pain in the Loins, Neck, and behind in the Head, that reacheth to the Roots of the Eyes, from the ſpreading of the Blood ſtopt through the whole Body. This Lazineſs is chiefly in the Thighs and Legs, by reaſon of the Veins there conſenting with the Womb, and are of a green Complexion, and hairy, with a Beard and ſhrill Voice.

You may know Women with Child, from ſuch as want their Terms, only by proper ſigns. Firſt, The Women with Child keep their colour: But the other are pale and ill coloured; they are merry, the other ſad. Secondly, Their Symptoms daily grow milder: But in the other they daily grow worſe. Thirdly, You may feel the Child move. Fourthly, It is perceived in a Month.

You ſhall know from what cauſes the Terms are ſtopt, thus: If the Liver be cold, there is no Blood made that is ſuperfluous, and there are ſigns of a cold Liver, and you may know that Blood is not ſent to the Womb, when there is no heavineſs, pain, or tumour about the Womb, the Liver or Spleen are ſtopt.

The Prognoſtick. If it be from Flegm, or Melancholy which is often, there are ſigns of their abounding, as Lazineſs, Paleneſs, ſeldom Pulſe, crude Urin.

Hippocrates,

Hippocrates ſaith, That *if the* Terms *ſtop, there are Diſeaſes in the Womb, Tumours, Impoſthumes, Ulcers and Barrenneſs, and Diſeaſes in the whole Body, Green ſickneſs, Leucophlegmacy, Dropſie, Vomiting of Blood, Heart-ach, Cough.* And the longer they have been ſtopt, the harder they are to be opened, *If the blood ſtopt go out at the noſe, it is good.* *Hippoc. de morb. mulier. Gal. 6. de loc. aff. cap. 5. Hippoc. 5. aphor. 28.*

If it hath great Symptoms there is fear of Death.

You muſt not give Medicines to move the Terms to extenuate lean Perſons, nor to ſuch as want Blood, and have a weak Liver; but they muſt be fed high.

Firſt, See if Blood abound, and then (after a Lenitive) open a Vein, and let that Blood which is in the Veins, be drawn to the Womb, *Galen* took three pints of Blood at three times from a lean Woman, and cured her of an old ſtopping of the Terms. *Com. in 6. epid. 3 29.*

You muſt open the Ankle veins, the firſt day the right, the next the left, four or five days before the time. Or you may cup and ſcarifie the Legs.

And bind the parts below, and rub them after general Evacuation: opening of the Hæmorrhoids doth hurt, and ſo doth Iſſues, becauſe they draw from the Womb.

Hiera picra, half an ounce, or Pills de Tribus, or Hiera ſimple, are good firſt.

Then prepare. As, Take *Water of Mugwort, Calamints, Maiden-hair, each three ounces; Syrup of the five Roots, and of Mugwort, each two ounces; make it for two Doſes.* Or, Take *opening Roots, half an ounce, Madder, Burnet, each three ounces; Mugwort, Bettony, Germander, Calamints, each a handful, red Peaſe half a handful, flowers of Bugloſs, Dill, each a pugil; boil and ſweeten it with Sugar.*

For Flegmatic Bodies, take the Decoction of Guajacum, Saſſafras, Dittany, for fifteen days without Sweating.

Then evacuate with Agaric, Mechoacan, Turbith, Scammony, Coloquintida, black Hellebore. As,

Take *Agaric, two drams, infuſe it in Mugwort water two ounces, Oxymel an ounce, ſtrain, and the Extract of*

Mechoacan, a ſcruple. Or, Take *opening Roots half an ounce, Mugwort, Bettony, each two pugils: Senna half an ounce, Agaric two drams, Fennel and Anniſeed each a ſcruple; Galengal half a dram, Roſemary flowers a pugil, infuſe them to three ounces and half, add Syrup of Senna an ounce and half, Cinamon water half a dram.*

Or if they drink Wine. Take *Turbith, Mechoacan, Agaric, each two drams; Senna an ounce and half, Maiden-hair, Balm, Roſemary each two pugils: Cinamon, Galengal, each a dram; hang them in VVine, give ſix ounces with half an ounce of Manna.*

Or Take *Diaturbith with Rhubarb half an ounce, Mechoacan two drams, Agaric a dram, Diarrhodon, Cinamon, each half a dram: Steel prepared a dram, with Raiſins make an Electuary: Give as much as a Walnut.*

Or give Pills of Agaric fœtida, and ſo continue purging and preparing, if the matter be ſtubborn. Or, *Take Agaric two drams, Madder a dram, with Syrup of Mugwort, make Pills.* Or, Take *Aloes three drams, de Tribus one dram, with Juice of Savin making Pills.*

If the Stomach is foul give a Vomit, leſt it get into the Veins.

Then give provokers of the Terms, which are hot and thin, about the time they uſed to flow: They are three degrees in ſtrength; and many ſorts of Medicines are made of 'em.

Pa. 1. Sec. cap. 2.

℞ A Powder. Take *Cinnamon a dram, Amber a ſcruple, Saffron half a ſcruple.* Or, Take *Troches of Myrrh, of VVall-flowers, each a ſcruple; Saffron five grains:* Or, Take *Caſtor. Peny-royal, each a ſcruple; with Wine or proper Waters.*

Phyſical Wine. Take *Madder-roots an ounce, Orris half an ounce, Balm, Peny-royal, Mugwort, Roſemary each a handful; VVall flowers half a pugil, Cinamon one ounce, Galengal half an ounce, with VVine, give four ounces.*

Or, Take *the Decoction of red Peaſe,* Or, Take *Smallage, Fennil-roots, each half an ounce; Mugwort, Bettony, Peny-royal, Balm, each a handful; red Peaſe half a handful, Juniper-berries half an ounce, VVall-flowers a pugil, boil and ſweeten it.* Or, Take *ten ounces of*

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it with three ounces of Mugwort for three Doſes.

Quercetan commends this: Take *Gromwel ſeeds, Aniſe, Miſleto of the Oak, each three drams; Dittany a dram, Saffron a ſcruple, bruiſe, and keep them 24 hours in Wine, then boil them; give four ounces for three days together.*

Or make the Womens Aqua-vitæ. Or, Take *Balm, Bettony, Peny royal, Mugwort, Nep, Motherwort; Dittany, each four handfuls; Wine thirty pints, Diſtil them, add three handfuls of each Herbs, and diſtil them again, and add Fennel ſeed, Calamus, Cinnamon, Caſſia lignea, Cardamoms, each half an ounce: Diſtil them again.*

Or give Syrup of Calaminta, Mugwort. Or, Take *water of Peny royal, Savin, Calaminta, each four ounces; Syrup of Mugwort four ounces, Cinnamon-water an ounce; give it at four times.*

Rouls, Take *Extract of Savin, a ſcruple, of Angelica, half a ſcruple, of Elicampane ſix grains, Oil of Cinnamon five drops, of Cloves two drops, with Sugar diſſolved in Balm water.* Or, *make an Electuary of Steel ſix ounces, Caſſia lignea, Cinnamon, each two drams; Cloves a dram, Raiſins two ounces, with Sugar diſſolved in Mugwort water.*

Or, Take *Troches of Myrrh a dram, Extract of Gentian and Savin, each a ſcruple; Caſtor half a ſcruple, make Pills: Give two ſcruples, or give every third day Pills of Hiera.*

Uſe outward Medicines but provoke not ſweat by them.

Take *Althea and Lily-roots, each two ounces; Birthwort an ounce, Mallows, Mercury, Mugwort, Savin, Motherwort, Calamint, Peny-royal, Marjoram, Bays, each two handfuls; Flowers of Camomil, Lavender, Cheir, each a handful; Fœnugreek ſeed, an ounce, Juniper and Bayberries, each half a handful: Boil them in water, Foment with Spunges.*

And then anoint with this: Take *Oil of Lilies an ounce, of Lavender-ſeeds ſtilled, half a dram, Calamints and Gith-powder, each a dram; Storax, Calamints a ſcruple.*

To Virgins that muſt take no Peſſaries, give Fumes with the head defended; they will open the Mouths of the Veſſels, and cut thick humours.

Mechoacan, a scruple. Or, Take *opening Roots half an ounce, Mugwort, Bettony, each two pugils: Senna half an ounce, Agaric two drams, Fennel and Anniseed each a scruple; Galengal half a dram, Rosemary flowers a pugil, infuse them to three ounces and half, add Syrup of Senna an ounce and half, Cinamon water half a dram.*

Or if they drink Wine. Take *Turbith, Mechoacan, Agaric, each two drams; Senna an ounce and half, Maiden-hair, Balm, Rosemary each two pugils: Cinamon, Galengal, each a dram; hang them in VVine, give six ounces with half an ounce of Manna.*

Or, Take *Diatarbith with Rhubarb half an ounce, Mechoacan two drams, Agaric a dram, Diarrhodon, Cinamon, each half a dram: Steel prepared a dram, with Raisins make an Electuary: Give as much as a Walnut.*

Or give Pills of Agaric fœtida, and so continue purging and preparing, if the matter be stubborn. Or, *Take Agaric two drams, Madder a dram, with Syrup of Mugwort, make Pills.* Or, Take *Aloes three drams, de Tribus one dram, with Juice of Savin making Pills.*

If the Stomach is foul give a Vomit, lest it get into the Veins.

Then give provokers of the Terms, which are hot and thin, about the time they used to flow: They are three degrees in strength; and many sorts of Medicines are made of 'em.

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Physical Wine. Take *Madder-roots an ounce, Orris half an ounce, Balm, Peny-royal, Mugwort, Rosemary each a handful; VVall flowers half a pugil, Cinamon one ounce, Galengal half an ounce, with VVine, give four ounces.*

Or, Take *the Decoction of red Pease,* Or, Take *Smallage, Fennil-roots, each half an ounce; Mugwort, Bettony, Peny-royal, Balm, each a handful; red Pease half a handful, Juniper-berries half an ounce, VVall-flowers a pugil, boil and sweeten it.* Or, Take *ten ounces of*

it

it with three ounces of Mugwort for three Doſes.

Quercetan commends this: Take *Gromwel ſeeds, Anſe, Miſleto of the Oak, each three drams; Dittany a dram, Saffron a ſcruple, bruiſe, and keep them 24 hours in Wine, then boil them; give four ounces for three days together.*

Or make the Womens Aqua-vitæ. Or, Take *Balm, Bettony, Peny royal, Mugwort, Nep, Mothertwort; Dittany, each four handfuls; Wine thirty pints, Diſtil them, add three handfuls of each Herbs, and diſtil them again, and add Fennel ſeed, Calamus, Cinnamon, Caſſia lignea, Cardamoms, each half an ounce: Diſtil them again.*

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And then anoint with this: Take *Oil of Lilies an ounce, of Lavender-ſeeds ſtilled, half a dram, Calamints and Gith-powder, each a dram; Storax, Calamints a ſcruple.*

To Virgins that muſt take no Peſſaries, give Fumes with the head defended; they will open the Mouths of the Veſſels, and cut thick humours.

As, Take *Myrrh, Bdellium, Storax, each a dram; Benzoin two ſcruples, Gallia moſchata, Ivet each half a ſcruple; with liquid Storax make Troches.*

Then uſe Clyſters and Injections into the womb with Purgers. As take *Calamints, Peny-royal, each a handful; Gith-ſeed, Turbith each a dram; Coloquintida half a dram, boil it in Wine, inject it into the womb.*

If it be hot after it, inject the Decoction of Mallows with Milk or Barley-water. And becauſe the neck of the womb lies upon the ſtrait Gut, give Clyſters. Take *Lily-roots, an ounce, Orris, Valerian, each half an ounce; Mercury two handfuls, Mugwort, Savin, each half a handful; Camomil, Lavender-flowers, each a pugil; Caraway, Gith-ſeed, each a dram; Boil: add Hiera and Benedicta laxativa, each half an ounce, Oil of Cheir two drams, Electuary of Bayberries half an ounce.*

If ſhe be no Virgin, put Mercury bruiſed in a Bag for a Peſſary, with Centuary-flowers. Or Garlick beaten with Oil of Spike.

Begin ſtill with the mildeſt, as Mugwort, Mercury, Penny-royal, Marjoram, Rue; and then add Mucilages and Juices to looſen the Womb: Let not Peſſaries lie long, leſt they cauſe a Fever.

If it be from a Tumour, provoke not the Terms, but look to the Tumour.

Let Diet be hot and attenuating of good Juice, with Parſley, Savory, Roſemary, Cloves, Cinnamon, Little Sleep, and much Exerciſe.

Queſt. 1. *Whether are there other Cauſes of ſtoppage of the* Terms?

Some ſay, the Blood going to other parts, is a cauſe; but it is rather contrary, and the ſuppreſſion of Terms is cauſe of that. For the veins of the Womb are large enough to evacuate Blood.

Others ſay, The ſtrength of the Womb is a cauſe which thickens the Veſſels that they receive Blood. But the womb is made to receive it when it abounds.

Others accuſe the ſtrength, which is to be denied: But when it is ſo ſtrong, that it is too hot or too dry, and will

not

not receive the Blood, that is a ſign of weakneſs. But there muſt be ſtrength in the whole Body, to caſt out ſuperfluous Blood, or there will be other miſchiefs.

Queſt 2. *What Veins muſt be opened when* Terms *are ſtopt.*

Authors diſagree in this, as *Ætius* and *Galen* who always ſpeak of the Ankle veins: And moſt are of his mind, being it is rational. For a Vein opened in the Arm, doth rather revel from the womb than draw the Blood to it. But in the Ankle, brings it to its place, and opens Obſtructions, and doth both leſſen and bring Blood to the womb, and move that which is in the womb fixed. *Lib. de ſang. miſſ. cap.* 11. 18, 19.

Open the Ankle therefore twice or thrice, rather than the Arm once. Therefore *Galen* commends *Hippocrates*, that he opened a Vein in the Ankle in the Servant of *Schimarg*, tho' ſhe had a Plethory. *Lib de ſang. miſſ. adver. craſis.*

But in other Diſeaſes of the womb, as inflammation, dropping, or too many Terms, it is good to open a Vein in the Arm. The Saphæna is opened by putting the Foot in warm water, before and after.

Queſt. 3. *At what time muſt a Vein be opened againſt the ſtoppage of the* Terms.

Galen ſaith, it muſt be when Nature may be helped, and the Blood moved: That is, three or four days before the uſual time of their coming, as if ſhe had been always in the full of the Moon, and they have been ſtopt ſome Months, Bleed three or four days before the full, to put Nature in mind of her Duty, and to make the Blood run again.

CHAP. IV.

Of Fewneſs of the Terms.

IT is when they flow leſs than they uſe or ought to flow. It is either from the Blood, or in the expulſive Faculty in the paſſages. As if the Blood be little, the Terms are few and *The Cauſe.*

ſlow. If the retentive Faculty is weak, and the expulſive ſtrong, they come at due time, but in ſmall quantity. If the Terms are ſlow, the fault is in the quality of the Blood, being too thick. Alſo ſtraitneſs of the paſſages may be a cauſe: For if they be not wide enough, the Blood cannot flow freely.

The Signs. The Patient will tell the Diſeaſe: But the cauſe of it is to be found in the Chapter foregoing.

The Prognoſtic. Few Terms from little Blood is not dangerous: If they be ſtopt from thick Blood, there follows Diſeaſes, as Eryſipelas, Schirrhus or Cancer.

The Cauſes. See the Chapter aforegoing for the Cure, and if it be from thickneſs of Blood, it is often cured by a general Purge of the whole Body.

CHAP. V.

Of dropping of the Terms.

THis is a Flux, and laſts long, and there is pain.

The Blood flows not conveniently at the due time and manner, and the Privities are always wet, as when the Urine drops.

The Cauſes. Are from the Blood and the paſſages of it, and the retentive faculty; as when the Blood is too thick and ſharp, which ſtir up Nature to let it out; and becauſe it ſtretcheth the Membranes, there is pain. Alſo the weakneſs of the retentive faculty is a cauſe.

The Signs. The Women declare it; but if it be from thick Blood and ſharp and ſtrait paſſages, there is a ſtretching pain about the womb. If it be from crudity of Blood, and weakneſs of the retentive faculty, the Blood flows without pain, and is not much felt.

The Prognoſtic. It is troubleſome to Women; and if it laſt long, cauſeth Ulcers and Inflammation.

It

It is all in mending of the thick and ſharp Blood, and in opening the paſſages, which are the two chief cauſes of it, of which we ſpake at large. *The Cure.*

If Blood be ſuperfluous, loſe it not, nor open upon the Ankle vein, leſt you draw it more to the Womb, but take away Cacochymy.

If it be from weakneſs of the retentive faculty, ſtrengthen the Womb with Driers and Aſtringents.

CHAP. VI.

Of the Overflowing of the Terms.

IT is when it is too much or too long, and hurts any Woman, and brings Diſeaſes; but a certain proportion of Bleeding is not to be defined; but too much is loſt when the actions are hurt.

The immediate cauſe is the opening of the Veſſels, and the immediate cauſe is the Blood in quantity or quality offending, or by its force or diſorderly motion. *The Cauſes.* *Gal. 3. de ſymp. Cauſis. c. 2. & 5.*

Veſſels are opened by Anaſtomoſis, Diapedeſis, Diæreſis or ruption, or by Diauroſis, or corroſion. Anaſtomoſis is from a moiſt Diſtemper of the Veſſels, which looſneth the Orifices: Or from external cauſes, as Baths hot and moiſt: Or uſe of Aloes. *Aph. com. 57.*

The Flux is ſeldom too great from a Diapedeſis; for it is but a ſweating through. Ruption is from Plethory, when the Terms have long been ſtopped, and then break out, and when the Blood is hot by Air, Baths, *&c.* The outward cauſes, are falls, ſtrokes, hard Travail, great Burthens lifted.

Eroſion is from ſharp Blood or humour, or from Medicines that corrode; as, Peſſaries long kept. For this great Flux is chiefly from the Veins in the bottom of the Womb.

The Flux of Blood is too great; when the ſtrength abateth, and Cachexy fol- *The Signs.*

lows with Paleneſs, ſwollen Feet, and the Blood that comes from the bottom of the Womb, is blacker and clotted. That from the neck redder and thinner.

The ſigns of the Cauſes. If it be from much Blood, there are ſigns of Plethory, and is eaſily clotted together. If the Blood be Sharp and Choleric, it is putrified in the Womb, you ſhall know wateriſh Blood by its colour, and the ſigns of that humour abounding: And if you dip a clout in it, and dry it in the ſhade, you may ſee it. If the Womb be too moiſt, ſuch cauſes went before. If it be from breaking of Veins, they will tell you of violence. If it be from Corroſion, it is little and flow, ſometimes pure, ſometimes ſerous.

The Prognoſtic. It weakneth the whole Body, the Liver and the Bowels. There's Swouning, the Whites, and Paleneſs, and Dropſie ſometimes. That which hath been long, is hard to be cured, and cauſeth Death, and in an old Woman it is deadly.

Indications. If there be fulneſs, abate the Blood and keep it from flowing to the VVomb, revel it, repel, cool and aſtringe it, that it may not flow ſo faſt, and then amend the Blood.

The Cure. If it is from Plenty of Blood, open the Liver-veins in the right Arm; bleed little and often, becauſe it makes better revulſion and weakens not: open the Salvatella if there be weakneſs, and cup the Back and Breaſt againſt the Liver, beneath the Paps, where are Veins from the VVomb: Cup not beneath, but in the Shoulders, or Back and Arm with Scarification: but ſcarifie not under the Breaſts.

Gal. 5. aph.: Com. 50.

Bind and rub the Arms and Shoulders, and temper and thicken the ſharp thin humours, with Decoctions and water of Plantane, Purſlane, Sorrel, Knot graſs, Shepherds purſe, Pomegranate, Syrup of dried Roſes, Sorrel, Purſlane, Coral, Conſerve of Roſes, Bole, ſealed Earth.

If it be urgent, uſe Narcotics, Syrup of Poppies, Treacle, Philonium, Laudanum.

If it ſtill continue, it is fed with Choler, therefore Purge it with Syrup of Roſes, Manna, Rhubarb, Senna.

If it be fed with ſerous Blood, help the Reins that do not their duty, and the Liver, and ſweat with China.

You muſt not provoke Urin, but uſe aſtringents. As, Take *the Juyce of Aſs-dung, Syrup of Mirtles, each half an ounce; Plantane water an ounce.* Give it her, and let her not know what it is.

Decoctions. Take *Comfry-roots, Tormentil, each two drams, Purſlane, Plantane, each a handful; boil them, add to ſix ounces Syrup of Currans, Quinces, Mirtles, each ſix drams; Give it at twice.* Or Take *Syrup of Purſlane, Juyce of Nettles, each two ounces; Purſlane-water four ounces, Troches of Amber, of ſealed Earth, each a dram; Blood-ſtone half a dram: Give two Spoonfuls every day.*

A Water. Take *eight pints of water, with Starch, Barly-meal and Rice, dried Roſes a handful, Juyce of Yarrow, Plantane, each half a pint; Comfry-Roots, in all three ounces, Horſtail, Bloodwort, each half a handful; Pears and Quinces, Pomegranate flowers, all Sanders, each half an ounce, Maſtic an ounce, Diſtil them, and give two ounces with half an ounce of Syrup of Roſes or Purſlane.*

Electuaries. *Conſerve of Roſes two ounces, Quinces an ounce and half, Troches of burnt Ivory and ſealed Earth, each a dram; Crocus Martis, Bole, red Coral prepared, Maſtich, each half a dram: With Syrup of Mirtles make an electuary.*

Powders. Take *Maſtich, red Coral prepared, each a dram; Pearl, Smaradgs prepared, each a ſcruple; Blood-ſtone half a ſcruple, Bole half a dram, make a Powder.*

Michael Paſchal cured many with this Powder. Take *two Egg ſhells, burnt Frankincenſe, Maſtich, each half an ounce; Pearl, red Coral and Amber, each two drams; Blood-ſtone, Smaragds Prepared,* *Lib. de curat. morb. cap. 55.*

each

each half a ſcruple; Barley flowers two pugils, whites of four Eggs, with Steeled water make Cakes. Give from half a dram to a dram in Powder, with Trotter-broath in the Morning.

Or give every day a dram of the Powder of Mulberry tree-roots. Or, Take *a plump Turtle, drawn and pluckt, waſh it in Roſe-water and red Wine, put an ounce of Maſtich in the Belly of it, ſtick it on, and roaſt it, and baſt it with Vinegar of Roſes.* Then put it into a Glaſs cloſe luted, to be dried in an Oven; then beat all of it to Powder. Give a Spoonful with Plantane water, or an aſtringent Decoction. Anoint the bottom of the Belly, Reins and Groyns, with the dropping of it.

Ex petraſores to.

Or make Rolls thus; Take *Bole half a dram, Magiſtery of Coral a dram, Pearl prepared a ſcruple, Sorel and Plantane-ſeed, each half a dram; Aromatia cum roſatum, Tragacanth, each half a dram: With Sugar diſſolved in Plantane-water, make Rolls.*

In the uſe of cold Aſtringents, take heed you ſtop not the Veins and the heat be cooled. If theſe help not, uſe Narcotics, as Troches of ſealed Earths, and Amber with Opium: Theſe aſtringe alſo.

Uſe no Peſſaries, except the Veins in the Neck of the Womb be open. As, Take *Snakeweed, Tormentil, each half an ounce; Pomegranate flowers, Plantane-ſeed, each two drams; Comfry-roots, half an ounce, Frankincenſe, Maſtich, each a dram; Acacia, Sanguis Draconis, each two ſcruples; Blood-ſtone, Starch, each a dram and half; with the white of an Egg and Gum tragacanth diſſolved in Roſe-water, make Peſſaries with red Silk.*

Worm Clyſters. Take *Juyce of Yarrow, Solomon-ſeal, each two ounces, Mucilage of Gum-Arabic made in Plantane-water two ounces, make a Clyſter.*

A Fume. Take *Frankincenſe, Maſtich, each two ounces; Juyce of Plantane, Solomons ſeal, Horſe-tail each an ounce; boil the Juyces away, add Bole, Plantane-ſeed, Myrtle berries, Ceruſs, each half an ounce; with Wax make an Ointment.* Or, uſe the Counteſſes Ointment to the Loins and Pecten.

Cata-

Cataplasms. Take *Quinces, Pearls boiled in red Wine, and Bole, Mastich, Sanguis Draconis, Acacia, make a Cataplasm or a Cerot.* Or, Take *Sorrel and Plantane-seed, Purslane-seed, Bole, Sanguis Draconis, each two drams; Frankincense, Mastich, Myrrh, each three drams; Turpentine an ounce, with juice of Plantane, Yarrow, and Wax, make a Cerot after the Juices are boiled away.*

Fomentations are better than Baths: For they make the humours flow more. Let them be astringent and cool. Or wash the Legs and Hips in cold water. Lay Epithems to the Liver, Ointments, Cerots or Plaisters.

If choler offend give Rhubarb and conserve of Roses to evacuate the Cacochymy.

If Blood flow from a Vein broken, use Coral, Bole, Myrtles, Comfrey, Acacia, Hypocistis: Or apply a pultis of whites of Eggs, and astringent Powders.

If it come from a Vessel corroded, use stoppers and glutinaters that are slimy, as Dropwort roots a dram, with a rear Egg.

Let the Diet be as the Physick is. In a flux from Plethory, eat little, and that of little nourishment, and in other cases, give things to close the Vessels, Sleep long, and use little Venery, little or no exercise. Anger hurts, and other Passions.

Quest. *Whether Frictions or Ligatures in the Legs may be made for Revulsion?*

Hippocrates and *Galen* are misconstrued in his eighth Book of *Blood-letting*, and they are not to be used in the flux of the Terms.

CHAP. VII.

Of the Terms flowing with Pain and Symptoms.

THe Symptoms are pain in the Loins or Thighs, Headach, biting at the Mouth of the Stomach, pain in the Belly and Loins, fainting.

They are as in suppression of Terms, but less vehement, and are in them that have not Conceived. There is obstruction, thick

The Causes.

and

and gross Blood that strengthneth the Vessels, and the blood flows not orderly.

The Signs. A little before the Terms there is Head-ach, biting at the Stomach, pain in the Loins and bottom of the Stomach with beating at the Heart, and fainting. When the pain is from thick blood, it comes forth in clods and the pain is worse than before. If it be from wind, it is sudden, and stays not in a place, and there is rumbling in the Belly.

The Prognostic. Take heed it turn not to the stoppage of Terms, if it be neglected. It is greater in barren Women and Virgins, than in those who have had Children.

The Cure. Take away the cause; if they be thick humours, evacuate them after they are prepared: If sharp, temper them. They attenuate blood, water of Grass roots, Maiden hair, Decoctions of the opening Roots, Syrup of Maiden hair, of the five Roots, Treacle, and the like, in the stoppage of the Terms.

Against pain, use the Fomentations and Ointments in the Chapter of pain of the Womb.

CHAP. VIII.

Of evil discoloured Terms.

THis is called the Terms depraved by bad humours, and so they are voided.

The Causes. Blood is foul, either from evil Diet or evil humours, or stoppage of it. The humours are Flegm, Choler, or Melancholy mixed with it, and then the Terms are either pale, blue, green, or black and stinking, or white and flegmatic. They are so from a fault in the Stomach. The pale and yellow are from too great heat in the Liver. The black are from the spleen disordered.

The Signs. That blood which is natural, is different from the colour and substance: It is like that of a new-slain Sheep, not thicker nor thinner, and

and the bad Terms come not ſeaſonably, but ſooner or later, of which *Hippocrates*. You may know by the colour what humour predominates, and by the ſubſtance. The Flegmatic and Melancholy are long in coming, and the choleric wateriſh Terms come quicker. *Lib. de morb. mulier.*

The more they differ from the natural ſtate, the worſe they are; black and ſtinking are worſt: The Mattery are worſt of all. If theſe flow ſeven, eight, or nine days. ſhe is cured: If they Ulcerate the VVomb, ſhe is Barren. *The Prognoſtic.*

Hippocrates ſaith, they muſt be Purged and prepared with proper things, as we ſhewed in the Diſtempers of the Womb. But take heed that you move not the Terms when you attenuate: For that will melt the ſerous humours, and fix them more in the Veſſels: Uſe neither Vinegar nor ſharp things. *The Cure.* 5. *Aphor.* 36.

After Purging, conſume the reliques by ſweat; if choler be in fault, that muſt not be ſweated out, diſcuſs it with warm Baths, and do ſo in melancholy. Uſe Peſſaries, Fomentations and Fumes to the VVomb.

Give Treacle, Mithridate, or the Decoction of Angelica-roots, if cold humours are the cauſe.

CHAP. IX.

Of Terms coming before their time.

THeſe ſhew an ill conſtitution. And it is a depraved excretion of the Terms that come for the time often: For ſometimes they flow ſooner or twice in a Month.

The immediate Cauſe is hurt of the retentive and expulſive faculty, ſo that the blood flows not, or ſooner or later: The cauſe why they come ſooner, is in the blood that ſtirs up the expulſive faculty in the whole Body, or in the VVomb: Sometimes it cauſes Heat; the blood is too ſharp and hot; and if the retentive faculty in the *The Cauſes.*

VVomb

Womb be weak, and the expulsive strong and of quick sense, it is sooner.

A fall, stroke or passion are the evident Causes.

The Signs. They will relate it; And the sign of the causes are these: If it be from much blood, there are the signs of Plethory, heat, thinness and sharp humours are known by the Distemper of the whole. The weakness of the retentive faculty, and loosness of the Vessels, is known from a loose and moist habit of Body.

The Prognostic. It is not dangerous but troublesome, and hinders Conception.

The Cure. If they come too soon from hurt in the faculty provoked by too much Plethory, let blood, use a spare Diet, and much Exercise. If it be from sharp blood, temper it by good Diet, and Medicines, as in the Choleric Distemper of the Womb.

Use Baths or Iron-water, that corrects the Distempers of the Bowels, then Evacuate.

If it come from the retentive faculty, and loosness of the Vessels correct the cold and moist Distemper with gentle astringents.

If it be from a stroke or fall, cure it as the Vessels opened are cured, of which before.

CHAP. X.

Of the Terms *that come after their usual time.*

WHen they stay longer than ordinary, and return without order at no set time: The causes are little and thick blood, straitness of the passages, weakness of the expulsive faculty, and dulness. Either of these causes may stop the Terms; but if all meet, the Disease is worse.

For if blood be not bred in such a quantity, that may prick Nature forward to expel it, the Purging of it is deferred, till there be enough to stir up Nature to expel it. If thick humours are in the blood, the passage stopt, and

and the faculty weak, the Terms muſt needs be diſordered, and the Purging of them deferred longer.

If it be from want of blood, ſhe hath either lived poor in Diet, or Exerciſed too much, and ſhe finds no inconvenience by the want of her Terms. If it be from groſs ſlimy blood, there are Signs of Cacochymy. The weakneſs of the faculty is known by the cold Diſtemper of the Womb. *The Signs.*

It is not ſo dangerous as ſtoppage of the Terms, but it is bad enough in a Plethoric, or Cacochymical Body. *The Prognoſtic.*

If little Blood be, uſe a fuller Diet and Exerciſe not. If blood be groſs and foul, make it thin, and cut it, and after Preparatives, let the humours mixed therewith, be Evacuated. It is good to Purge preſently after the Terms, and to uſe Calaplaſms, and to Purge often. *The Cure.*

Alſo four or five days before the Terms, ſcarifie the Ankles, and hold the Feet in warm water, rub the Legs, apply Cupping Glaſſes without ſcarification to the inſide of the Thighs, and uſe Fumes and Peſſaries.

Anoint the bottom of the Belly with things to provoke the Terms. If there be a Numbneſs, uſe things againſt the Palſie.

CHAP. XI.

Of the Terms *Voided another way.*

SOmetimes they come out of the Noſe, or are Vomited up, or flow out of the Hæmorrhoid-veins. Hence *Hippocrates* ſaith, that a Woman that Vomits blood, is cured by having her Terms, or by a bloody flux. Sometimes they are Piſſed forth. *Dodonæus* ſays, That they come out at the Eyes like Tears. *Amatus Luſitanus* ſaith, they will come forth at the Teats of Beaſts, and at the Navel, at the little Finger, or Ring-finger every Month, as *Mercatus* obſerved thrice. *De morb. mul. 5. Apho. 32. obſer. medit. cap. 15. Lib. 1 de affect. mul. c. 7.*

Are

The Cauſes. Are ſtoppage of the Terms from ſtraitneſs of the Veſſels in the Womb, or evil conſirmation of the Womb.

The Prognoſtic. It is more troubleſome than dangerous, and hinders Conception. It is beſt when they come out at the Noſe: For it is a part that Nature uſeth to disburden her ſelf by.

The Cure. Firſt, Bring the blood to the Womb again, and abate it. Open the Ankle-vein three days before ſhe begins to Bleed. Or Cup the Thighs, or rub them. Or uſe Baths, Fomentations, Oyntments, Womb Clytters, Peſſaries, and the like, mentioned in Suppreſſion of the Terms.

CHAP. XII.
Of the Whites.

IT is a foul excretion from the Womb, white and ſometimes blew, or green, or reddiſh, nor at a ſet time, nor every Month, but diſorderly, longer or ſhorter. Before or after the Terms; and when they are ſtopt. Virgins ſeldom have this Diſeaſe, and Women with Child have it ſometimes.

It differs from the Running of the Reins; for it is in leſs quantity, whiter and thicker, and at a greater diſtance. It differs from Night pollution, which is only in ſleep with the imagination of Venery.

The Cauſes. The immediate Cauſe is an excrementitious humour, Fegm, Choler or Melancholy. Sometimes it is like wateriſh blood. It is gathered in the whole Body, or in the Stomach, Liver or Spleen. For they who have crudities in the Stomach, are ſubject to this Diſeaſe. Sometimes the Womb alone is Diſtempered after often miſchances, or when the Womb is very cold and moiſt.

This matter flows through the Veins of the Womb, or of the Neck of it, which uſe to carry blood, and Nature abuſeth them to carry Excrements, eſpecially if they are bred in the Womb.

The

The remote Cauſes are, whatſoever doth breed bad humours: Some have it after ſtrong Purges, or long Bathing.

The Differences.

Sometimes they are pale, ſometimes Blew, Red, Waterish and Green: Sometimes Slimy, or Cold or Sharp, or Stinking. In young People it is reddiſh.

The Signs.

The Face is diſcoloured, the Urin thick, there is Loathing and Heart-ach. If the humour be ſharp and corrupt, there is a Fever. If it be Flegmatic, and much, the Ligaments of the Womb are looſe, and it falls out; thus *Hippocrates*, and there are, ſaith he, ſwelled Eyes, evil Colour, and ſhort Breathing.

Lib. de natur. mulierum.

If it be not bred in the Womb, the humour is from a Cacochymy. If it be from a fault in another part, the ſigns of that will appear. If it comes only from the Womb, there will be but little: If from the whole Body, there will be more.

The Prognoſtic.

It is often, long with little inconvenience, but it muſt be looked to, leſt it be worſe: For it often breaks Ulcers, Cachexy, falling out of the Womb, Conſumption, Fainting, Convulſions, when the Matter is ſent to the Brain or Nerves. And the worſe the humour is, the greater is the Diſeaſe.

The Cure.

It muſt not be ſuddenly ſtop, leſt it go to the noble parts.

Firſt, See whether it be from the whole Body or any part or from the Womb it ſelf. If from the whole Body, which is often, make general Evacuation, and turn the humours from the Womb, and keep a good Diet, leſt they come again.

I allow not Bleeding in the Arm, If the terms be ſtopt; for they cauſe a Cacochymy, which admits no Bleeding. Moreover, the Maſs of Blood may be made foul by them; therefore find out whether it comes from Cacochymy or Plethory. And when it is moſt like to come from Cacochymy, Bleed not.

Therefore if Flegm abound, which is moſt uſual after general Purging, conſume the Reliques with Guajacum

jacum and Sarſa, and a drying Diet, and by provoking Urine, of which hereafter.

If ſharp and choleric humours abound, temper them with gentle aſtringents, as Succory, Endive, Sorrel, to prepare, purge with Rhubarb Triphera Perſica, aggregative Pills, and Pills of Rhubarb: If it be melancholy, do as in Melancholy.

If it be water, cure it as *Galen* did the Wife of *Bæthus c.* 8. *lib. de prognoſt. ad poſth.*

If it be in the Stomach, Liver, or the like, prevent it from increaſe; and becauſe it is moiſt about the ſtomach, give a Vomit, but not too ſtrong. Then ſtrengthen the ſtomach with hot and dry Medicines. If Choler abound, the Diſtemper is hot, and then cool it.

If it come from the womb, do as I ſhewed, from what cauſe ſoever it is. Baths are good to evacuate, and divert, and ſtrengthen, and take away a moiſt Diſtemper, provided they are proper for the Conſtitution.

Uſe Driers and Aſtringents. As, Take *Conſerve of red Roſes four ounces, of Succory two ounces, red Coral, Snakeweed, Tormentil roots, Ivory, each two drams; with Syrup of Myrtles make an Electuary.*

Or, Take *red Coral, Bole, ſealed Earth, each an ounce; Pearl prepared a ſcruple, Maſtich half a dram, Cypreſs-roots two ſcruples, Mace half a ſcruple, with Sugar of Roſes as much as all, make a Powder.* Or, Take *Diarrhodon a dram, Sanders a ſcruple, Coriander two drams, Maſtich, Coral, each a dram; with Sugar, make Troches.*

But uſe not theſe Aſtringents, till the Body be purged, leſt the wateriſh humours be ſtopt, and the Belly ſwell; but you may uſe hot driers ſafely, as Treakle, Mithridate, with Conſerve of Roſes and Wormwood.

As, Take *Conſerve of Roſemary-flowers an ounce, Diacorus two drams, Diarrhodon, Aromaticum Roſatum, each a dram; red Coral prepared a dram and half, Treacle two drams, with Syrup of Citron-peels, make an Electuary.*

And leſt the womb be hurt with evil humours, inject the decoction of Barley, Honey of Roſes and whey, with Syrup of dried Roſes. Or of Wormwood, Mints, Mother-

wort,

wort, red Roſes, Alume. And then uſe Fume of Frankincenſe, Labdanum, Maſtich, Sanders, Nutmeg, red Roſes.

Avoid crude and moiſt things, and Fiſh, Milk, and all ſweet Meats and Salt. Forbear Suppers, Drink red Wine: Sleep and Wake moderately, lie not upon the Back, leſt the Loins be heated, and the humours ſent to the Womb.

Queſt. *VVhether are Diuretics good in the VVhites?*

Diuretics that provoke Urine do alſo provoke Terms; therefore the reliques of the humours would be carried by them to the womb, but theſe move the Terms ſecondarily: But if the Body be well purged, firſt they will not make the Flux greater, but bring it out by Urine.

CHAP. XIII.

Of a Gonorrhæa.

THe running of the Reins may be in all Women that are fit for a Man; for it is the Flux of natural Seed. It is in Men and Women from the *French Pox*: But when ſtinking humours do flow, it is not properly called Gonorrhæa.

The chief cauſe is the weakneſs of the retentive faculty, and the looſeneſs and largeneſs of the Seed-veſſels: The cauſes of theſe are ſhewed in the Gonorrhæa of Men. *The Cauſes.*

The Woman will declare it and the greatneſs and the colour. For if it be white and little, and thick, and at diſtance it is a true Gonorrhæa. *The Signs.*

If it continue, it brings a Conſumption and Barrenneſs. *The Prognoſtic.*

The cure of a Gonorrhæa and Night-pollution is *Pract.* 3. but I ſhall add this, if it come from Plenty of Seed, the Buds of the Salix or Willow, is good with Wine. If it be from weakneſs of the retentive faculty, give *Caſtor, half a ſcruple*, and uſe Aſtringents to the Belly, Reins and Stones; or a Bath *of VVillow leaves, Mirtles, Quinces, each two handfuls: Roſemary, red Roſes, each a handful; Cypreſs-nuts three ounces.* Let her ſit in up to the Navel. And *The Cure.*

apply

ply Bags of the same to the Loins, Kidney, Privities; and anoint after with Oil of Mastich and Mirtles.

CHAP. XIV.

Of Strange Things voided by the Womb

There is matter often voided by the womb, of which before.

Hippoc. 5. *epid. let.* 4. *Fer.* 4. *c.* 98.

And sometimes Stones and Gravel breed in the womb, as *Ætius* and *Peter Salius*. *Diversius* speaks of a Nun, that after a pain that no Medicine could cure, voided a rough Stone as big as a Ducks Egg, and then she was at ease: But a foul Flux of the womb followed, of which she died.

Worms.

Lib. var. lect. c. 13.

Gracius Lopius writes, that he saw a Woman that voided many Ascarids of the womb.

BOOK IV.

Sect. 3.

Of the Symptoms that befall all Virgins and Women in their Wombs, after they are ripe of Age.

CHAP. I.

Of Virginity.

It is the integrity of Womens Privities not violated by Man: But what are the Signs of Virginity, is a Question. I think thus;

Quest. 1. *Whether doth the* Hymen, *which is the sign of Virginity, appear in all Women.*

Some say there is no such thing, and if a Membrane be there, it is preternatural, and a Disease in the Organ, called the closing of the Womb.

Some

Some famous Phyſicians and Anatomiſts ſay, there is a Hymen, which is the ſign of Virginity. It is, they ſay, a Membrane wrinkled with Caruncles like Mirtleberries, like the bud of a Roſe half blown: Hence came the word [*Deflower.*]

I think with the Ancients, that there is ſomething in theſe parts that diſtinguiſheth Virgins from Women, which is violated in the firſt Copulation: Many ſay they have it, and we may believe them For it is certain, that there is an alteration at firſt in Virgins, which cauſeth Pain and Bleeding, which is a ſign of Virginity.

But what this is, it is not yet known manifeſtly. Some ſay it is a nervous Membrane, with ſmall Veins which bleed at the *firſt bout*, Some ſay, there are four Caruncles tied together with ſmall Membranes. Some have obſerved a fleſhy Circle about the Nymphæ with obſcure little Veins which makes the Membrane not to be nervous but fleſhy.

To be ſhort. I ſuppoſe it to be certain, that the part, which receives the Yard, is not in them that have uſed a Man, as in Virgins, nor is it alike in all; and this hath cauſed, the diverſity of Opinions in Anatomiſts. Moreover this is not found in all Virgins becauſe ſome are very luſtful, and when it itcheth, they put in their Finger, or ſome other thing, and break the Membrane: Sometimes the Midwives break it.

Queſt 2 *Whether do all Virgins at the firſt bout of Copulation bleed?*

The *Africans* had a Cuſtom to ſhut the Bridegoom and Bride up in a Chamber, after they were married, till they prepared the Wedding dinner, and an old Women ſtood at the Door, to receive a bloody Sheet from the Bridegroom, that ſhe might ſhew it in Triumph to all the Gueſts, and that then they might feaſt with joy. And if there was no Blood to be ſeen, the Bride was to be ſent home to her Friends with diſgrace, and the Gueſts went ſadly home without their Dinner. *Ex Leone Africano.*

Some ſay from Experience, that ſome honeſt Virgins have loſt their Maiden-heads without bleeding, and that it is a certain ſign of Virginity when they bleed, and when they

they do not, they are not to be censured as unchast. I hold that young Virgins will bleed, but when they are in Years, by reason of the long continuance of the Terms, the parts are harder and longer; and if the Man's Yard be small there is no Necessity of bleeding. Or if the Girl was wanton afore, and by long handling, hath dilated the part, or broke it, there is no Blood after Copulation. Therefore *Deut. Chap.* 20. the Law of *Moses* is taken for that which happeneth often, and for the most part. And there can be no more gathered from hence, but bleeding is an undoubted sign of Virginity. The same may be said of the *African* Custom.

Quest. 3. *Whether is the straitness of the Privities a sign of Virginity?*

The Privities are straiter in some according to Age, habit of Body, and other circumstances, and Virgins are straiter than Women that have been at it. But I deny that straitness is a certain Argument of Virginity. For after many acts of Venery, it may be made so strait by astringent Medicines, that Whores may be taken for Virgins, as we shewed concerning a Wench that was married, and to appear a Virgin, she used a Bath of Comfry-roots.

Quest. 4. *Whether is Milk in the Breasts a sign of Virginity lost?*

Some say, That there can be no Milk in the Breasts, till a Woman hath conceived: And Virgins have neither the cause nor the end why Milk is made. And the Terms stopt, do rather corrupt than turn to Milk. And though there be always in the Breasts a faculty to make Milk: Yet doth it not shew its Power, but upon an object, and for some end.

Some say, That Virgins may have Milk, and urge this saying of *Hippocrates*: *If any have Milk when she is neither with Child nor Breeding, their Terms are stopt.* *Galen* is of the same Opinion; and though it be seldom; yet he saith it is possible; And *Alexander Benedictus* and *Christopher de Veka* saw it.

5. *Aph.* 39. *Gal. in com. Lib.* 3 *anat. cap.* 4 *com. in aphoris. Lib.* 5. 39.

We shall not contradict *Hippocrates* and Experience; but

but there is a twofold Milk. The one of Virgins, the other of thoſe that have brought forth or conceived. The firſt is made of Blood that cannot get out at the womb, but goes to the Breaſts; and this is nothing but a ſuperfluous nouriſhment of the Breaſts, that turns Milk by the faculty of the Breaſts, without the company of a Man, or Conception. The other is only when there is a Child: Of this Milk it is true what *Hippocrates* writes,

It is a certain ſign of a Mole, when great Belly'd Women have no Milk in their Breaſts, And true Milk in the Breaſts is a ſign of a live Child in the Womb. *Cit. loc. de morb. mulierum.*

The Milk differs in reſpect of the blood, and diverſity of the Veins, that bring it to the Breaſts; and though both are white: Yet that of Virgins is thinneſt, nor is it ſo much, nor ſo ſweet; this may breed in the Veins according to *Ariſtotle*, from the ſuperfluous nouriſhment of the Breaſts: And if Virgins have it, they are not to be termed unchaſt. 1 *De hiſt. ani. c.* 12.

CHAP. II.

Of the Green-ſickneſs, or White Fever.

THis is in Virgins fit for a Man: It is called the Virgins Diſeaſe, and the white Fever; not that there is always a Fever; but becauſe their Face is like People in a Fever. It is thus defined;

The Virgins Diſeaſe is the changing of the Natural Colour into pale and green, with faintneſs, heavineſs of Body, loathing of Meat, palpitation of heart, difficult breathing, Sadneſs, ſwelling of the Feet, Eye-lids and Face, from depraved nouriſhment.

The firſt Cauſe is ſtoppage of Terms, the next is the gathering of bad Humours. For when the way to the womb is ſtopt, the blood returns to the great Veſſels and Bowels, and choaks their heat, and ſtops the Veſſels, and ſpoils the making of blood, and then there are crudities, which being brought to the habit of the body, cannot be united perfectly to the parts, and *The Cauſes.*

cauſe Cachexy which is the way to a Dropſie and Leucophlegmacy, and divers Symptoms. The Cauſes of the Obſtructions of the Veſſels of the Womb, are crude Humours, and Flegmatic, Slimy blood, from evil Diet, and drinking of Vinegar, or eating raw Corn, Chalk, Aſhes, Lime, Earth, Clay, and the like.

The Signs. There is a pale green Colour, the Face is ſwollen, and the Eye-brows in the Morning, after Sleep eſpecially; the Ankles ſwell, and the whole Body is looſe, and moiſt from much water: The Legs are lazy, the Pulſe is little and often, in the Neck, Temples and Back. The heart beats, the breath is ſhort when they go up Stairs; they loath Meat. Some have the Pica, or deſire to eat abſurd things. The Terms are ſtopt. Hypochondria are ſwollen. Sometimes they Vomit. If Vapours fly to the Head, there is Thirſt and Head-ach: And if Melancholy be mixed, the animal actions are hurt.

Theſe are not all, in all People; but moſt are in moſt, and ſome in all.

The Prognoſtic. It is often turned to a Dropſie. Some after Death have a Schirrhus, hard Liver. Some die ſuddenly, the heart being oppreſſed. If the Stomach be much afflicted, it is dangerous, and they loath Meat much. If it come from the womb alone, it is eaſier cured.

The Cure. It is beſt to begin in the Spring or Summer: After a Clyſter, open a vein in the Ankle. Then heat the thick cold humour, and make it thin; and becauſe it is too much to be purged at once, prepare and purge often, and mix attenuaters and cutters with your Purges.

When the humours are above the Stomach and Meſentery, it is good to vomit, thoſe that can eaſily vomit, and to give Liver Phyſic, or Spleen or Womb Phyſic, even as in Leucophlegmacy, ſee the Chapter of Terms ſtopt. But in this Diſeaſe, always conſider the Liver, Spleen and Meſentery: the Obſtructions of which are cured with things before-mentioned.

At

At Firſt open the Obſtructions of theſe parts, with ſome few things that provoke Terms, and after give more.

Thus: Take *opening Roots an ounce, Madder, Eryngo Orris, Elecampane, Citron peels dried, Sarſa, each half an ounce; Mugwort, Agrimony, Germander, each a handful; Savin two pugils, Carthamus-ſeed an ounce, Senna two ounces, Mechoacan, Agaric, each half an ounce; Stœchas-flowers two pugils, Fennel, Aniſeed, Galengal, each two drams: Boil them to a pint and half, ſweeten it, and add Cinnamon-water three drams.* Or Infuſe *them all with Sea-wormwood half a handful, common Wormwood two pugils.* Or, Take *Agaric, Pills of Rhubarb, each a dram;* Quercetan's *Pills of Tartar, and of Ammoniacum, each half a dram; Spike a ſcruple, Oil of Cinnamon three drops, Extract of Wormwood, half a ſcruple, make Pills: Give a ſcruple an hour before Meat.* Or, Take *Juice of Mercury, clarified Honey or Sugar, each an ounce; add Gith-ſeed, Senna, each two drams; Mechoacan a dram, make a Maſs; or give Conſerve of Marigold flowers.*

Steel is an excellent Remedy after Preparatives, with proper Drinks or Ingredients: And if the Veſſels of the Stomach are ſtopt, give a Vomit, and then groſs Powder of Steel.

If the Meſentery be ſtopt; Take *Diarrhodon, Diacurcuma, Agaric, each a dram; Carthamus-ſeeds two drams, red Dock roots, Carrot-ſeed each a dram and a half; Cloves a dram, Steel prepared two ounces, with clarified Honey make an Electuary: Give two, or four drams.* If ſhe vomit, ſtop is not.

Hoc laudat Mercatus.

If the Liver be chiefly ſtopt, let the Steel be finely powdered. And take of it a pound, add eight ounces of Wine in a Glaſs, ſet it in the Embers, ſtir it, and let it boil twelve ſimmers, till you ſee it froth, and grow a little thick; then pour the froth and all into another Veſſel. Do thus four times, and then let it be gently boiled, till it be thick as Honey. Then, Take *Parſley, Carrot-ſeed, Diacurcuma, Diarrhodon, each a*

dram and a half; Cinnamon a dram, Steel prepared ſix drams, with Honey make an Electuary: Give three drams, or five after Exerciſe.

If the Spleen be ſtopt, Take Steel prepared a pound, waſh it with Vinegar, then ſtrain it, and lay it on a Clout, and add Powder of Cloves half an ounce. Let them ſtand ſo a day and a night, then put them in a glazed Veſſel, and ten ounces of white Wine, Diarrhodon, Hartstongue, Senna and Caperbark, then ſtir them, then ſet them in the Sun for a day, or in an Oven. Do this ten days till the Steel be melted in the Wine, and little or nothing at the bottom. Give two ounces of this in the Morning after Purging and Exerciſe.

Or, Take *Steel prepared an ounce, Cinnamon, Anniſe-ſeeds, each two drams; Diamoſchu without Musk a dram, Sugar an ounce, make a Powder, give a dram; drink white Wine and Mugwort water after it.*

Steeled Wine. Take *Steel in Powder three ounces, Cinnamon half an ounce, white Wine three pints.* Set them in a cloſe Glaſs eight days in the Sun, ſtir them every day. Give ſix or eight ounces four hours afore Dinner, for fifteen or twenty days, and walk after it.

At firſt give a Steel Medicine to prepare. As, Take *Steel filings four ounces, put it in an Iron Crucible or Ladle, then caſt it into two pints of water of Hops, Graſs, Madder, Borrage or Spring water: Strain it, and do ſo ſeven times.* Then, Take *ſo many ounces of new Steel, and caſt it into water as before: ſtrain and add Syrup of Violets, Borage, or Honey of Roſes four ounces; give three ounces in the morning after Exerciſe.* Prepare thus three or four times, and then uſe ſtronger.

After Steel uſe *Scorzonera, ſteept all Night in Wine, give it in the Morning.* This hath cured Obſtructions in many.

Mercatus. *Bezoar-ſtone,* ſaith *Mercatus,* opens Obſtructions in my Experience, and reſiſts Venom: Give ſix or ſeven Grains.

Steel is beſt Spring and Fall, purge and exerciſe before and after it, that it may be better diſperſed. Uſe Prepa-

Preparatives, Purges, and Strengthners often, and for a long time, and change the Forms, leſt the Patient loath them.

If water ſpread about the body, cool the body, and make it heavy. Uſe ſweats, as Baths Natural or Artificial, of Mugworts, Calamints, Nep, Danewort, Sage, Bayes, Roſemary, Mercury, Ivy, Briony roots, Orris, Elecampane.

After Purging and Opening Obſtructions, all the Symptoms will vaniſh; if not, ſee for the Symptoms of the womb.

Let the Air be temperately hot. The *The Diet.* Meat of good Juice, and eaſie Digeſtion.

Pot herbs and green Fruits muſt be avoided, Fiſh, Milk, Lettice. Make Sauce with Sage and Cinnamon. Drink Wine. Let Bread be well leavened, with Fennel ſeed. Drink no water nor broths at firſt, and in the declination of the Diſeaſe, uſe Exerciſe and Venery. Let Sleep be moderate.

Queſt. 1. *Whether may the Women in this Diſeaſe be allowed the abſurd things they long for?*

They are Virgins or Women with Child that long for ſuch things, Virgins muſt not be allowed them, as Chalk *&c.* For they will increaſe the Diſeaſe.

Women with Child muſt be pleaſed with fair words to abſtain from them; but if the Appetite will not be allayed rather grant them, than ſuffer an Abortion or Mark upon the Child.

Queſt. 2. *Is Motion and Exerciſe good in Green ſickneſs?*

They are better than Idleneſs, which heap up crudities, they raiſe the languiſhing heat in the Bowels, and help the nouriſhment to be diſtributed: Therefore they are to be uſed before the Diſeaſe be great, and in the declination they diſcuſs the humours.

But uſe moderation, leſt you weaken the body, or choak them. Firſt therefore uſe Frictions, then watching, then more exerciſe after convenient purging.

Queſt. 3. *Whether is Venery good for Maids in the Green ſickneſs.*

Hippocr. Lib. de morb. Virgin. Lib. 1. cap 2.

It is probable and agreeable to Reason and Experience, that Venery is good. *Hippocrates* bids them presently Marry: For if they conceive, they are cured. *John Langius* saith, This Disease comes in the ripness of Age, or presently after. Venery heats the Womb and the parts adjacent, opens and loosens the passages, so that the Terms may better flow to the Womb.

But if there be a great Cacochymy, take that away before she be Married, and then Venery may do more than Physic. But use it not in the vigor of the Disease, or in weakness.

Quest. 4. *Whether is Blood-letting good in this Disease?*

Lib. de morb. virg.

A Cachexy beginning with coldness of the whole Body, seems to deny bleeding; and because the crude humours are in fault rather than blood, but *Hippocrates* adviseth bleeding at the first.

If it be a new Disease, and comes from stopt Terms, and blood abound that is stopt, and not turned into another humour, you may boldly bleed, provided the strength permit, and the passages be open. But in an old Disease when crude Flegm abounds, bleed not, for it will increase the Disease.

CHAP. III.

Of Symptoms from the Womb, and Mother-fits in general.

IT is not to be expressed what miserable Diseases Women are subject to: Both Virgins and others from the Womb, and its consent with other parts. For when Terms or Blood are stopt, there are great Symptoms: And while they putrifie, or get evil qualities, the Symptoms are grievous, and almost unexpressible.

One Woman may have divers Symptoms from the Womb at the same time, when the Seed and Terms are mixed with other humours after they are corrupted, and there is more sometimes, and such noble substance as Seed and Terms being corrupted, are like Poyson. The

Gal. 6. de loc. aff. c. 5.

The conſent with other parts is from likeneſs of parts, nearneſs, or connexion of Veſſels. And becauſe the Womb is Membranous, it hath a great conſent with the Membranes and Nerves. Alſo the parts adjacent are eaſily infected. And thirdly, it hath conſent with all the body by Veins, Arteries and Nerves.

It conſents with the Brain by the Nerves, and Membranes of the Back-Marrow. It conſents with the Heart by the Arteries; with the Liver by the Veins, which are great in the Womb, and therefore the blood and bad humours go back to the Liver. It conſents with the Stomach by Anaſtomoſis, in the Veins of the Meſentery, and by the Arteries through foul humours and vapours going from the Womb to the Meſentery and Stomach.

It conſents with the Spleen by the Arteries; therefore many Women that had not their Terms enough in their Youth, and have not blooded, are after Hypochondriac, and a Phyſician can ſcarce diſtinguiſh theſe Diſeaſes of the Womb and Spleen, nor cure them ſeverally.

It conſents with the Paps by Veins and Nerves, and the Heart, Diaphragma, Head, Brain, and all the Organs of ſenſe and motion; with the Liver, Spleen, Stomach, Belly, Meſentery, Bladder, ſtrait Gut, Back, Hips, Arms and Legs, and cauſeth Symptoms. As *Galen* ſaith, the Mother and Hyſterical Paſſions is one name, but hath under it innumerable Symptoms. *Gal. de loc. aff. c.* 5.

CHAP. IV.

Of Suffocation of the Womb.

IN this they ſeem to be ſtrangled. And there are ſo many Symptoms at once, that it is impoſſible to define it by one. Sometimes there is only ſhort Breath; ſometimes the animal actions are hurt, the whole Body is cold from a Malignant Vapour ſent up from the Womb.

The immediate Cauſe is a Vapour Malignant and Venomous, ſent up by the Arteries, Veins and Nerves that hurt the actions of the parts it goes to. This Vapour is like Air *The Cauſes.*

or Wind, thin and little, but very ſtrong, to get preſently through the whole Body. It chiefly aſcends to the Gullet, and cauſeth choaking, as eating of Muſhroons, Hellebore, and other Poyſons. There is often ſhort difficult breathing, with Heart-ach, Vomiting and Loathing. If the Vapour go firſt to the Heart, the motion of it ceaſeth, and there is ſwounding, and ſhe falls down. If it go to the Brain, the animal actions are hurt.

When Seed and Terms corrupt in the Womb with other bad humours, they breed this evil Vapour; becauſe they are the beſt Subſtance, and the beginning of Generation, they are worſt when corrupted, eſpecially Seed does hurt the whole Body.

Gal. cit. 1. Sometimes it is in Women with Child, when they have not their after purging; but evil humours are left, and corrupt in the Womb.

The chief Cauſe of this humour, is, the Trumpet of the Womb and Stones, the Body of which is hollow and looſe, the Stones being in Bladders, and have hollowneſs full of water, when in Hyſterical Women is yellow and thicker than ordinary. This Trumpet and the Stones are often taken for the Womb it ſelf, when they are ſwollen with corrupt Seed, and Humours and Wind, and reach to the Navel: Of which in the Chapter of Aſcent of the Womb.

Veſal. de corp. human. Fabi. lib. 5. *c.* 13.

This Diſeaſe is breeding ſooner or longer, as the matter is more or leſs, ſometimes corrupt humours be ſtill, and if they be ſtirred, they ſend a Venom or Vapour to the whole Body. Now in Women ſubject to this Diſeaſe, ſweet ſcents to the Noſe, or taken in, or anger, will move theſe Humours and Vapours.

The Differenee. They are according to the variety of the Symptoms and efficient Cauſe, or Venomous Humours. For corrupt Blood, eſpecially Seed, puts on another Nature.

The Signs. That Suffocation is at hand, it appears by Lazineſs, weakneſs of the Legs, Paleneſs, ſad Countenance, and the motion of ſomething like

like a Ball in the Belly, with a noiſe like Frogs, Snakes or Crows, ſo that ſome think it deviliſh. There is alſo Belching, Yawning, Vexing, ſhort Wind, Heart beating, Loathing, Dulneſs, Laughter at the coming of the Fit, from the Vapour getting into the Membrane of the Breaſt, that tickles them: Some Cry, ſome both Laugh and Cry.

Theſe Symptoms increaſe when the Fit comes, and the Jaws are cloſed, that ſhe ſeems to be choaked, and ſenſe and motion is gone or depraved. Some have Convulſions, ſome hear what is done about them, but cannot ſpeak: The Pulſe is leſs, the whole Body is cold, and the Eyes ſhut, as if they were Dead.

When the Fit declines, humours flow from the Privities, the Guts rumble, the Eyes open, the Cheeks grow red, and the Body warm, the animal actions return, and the Patient ſighs, and comes to her ſelf.

It is known to be from corrupt Seed, if the Terms are in order, and ſhort Breath, and low Voice, Suffocation and Convulſions, and all Symptoms are then more vehement, and at the end of the Fit there flows a humour like Seed out of the Privities. It is from the Terms, if they be ſtopt, or flow not orderly, and if there be a Diſeaſe in the Womb, it is neither from Seed nor the Terms.

The Prognoſtic.

1. If there come Swounding or a great Convulſion, or quenching of natural heat it is deadly.

2. Suffocation from corrupt Seed is more dangerous than that which is from the Terms mixt with melancholic humours.

3. The longer it laſts, and the worſe the Symptoms, the more is the Danger. It ceaſeth in Young Women when they begin to bear Children.

4. The oftner the Fit comes, the more you may fear the quenching of the natural heat by weakning of the Heart often; and if ſhe foam at the Mouth, ſhe dies.

The Cure of the Fit.

In the Fit you muſt diſcuſs the Malignant Vapours that riſe from the Womb, and turn it from the prin-

cipal parts, and you muſt Evacuate the matter that breeds it, and prevent its return. Call upon her loud, pluck the Hairs of her Pivities and Ears, make ſtrong Ligatures and Frictions, Cup the Legs and Thighs, and Groyns: Hold ſtinks to the Noſe, as Partridge Feathers, Burnt-Hairs, Leather, Horn, Caſtor, Aſſa fœtida, Galbanum, Oyl of Amber, Rue, the Warts on Horſes Legs dried, and the Powder upon Coals burnt makes a Fume, which if taken in the Noſe, ſuddenly raiſeth them.

Apply ſweet Scents to the Privities, as Civet, Muſk, Gallia and Alipta Moſchata, or Powder of Cloves.

Or, Take *Storax Calamita, Benzoin, each a dram; Gallia moſchata, half a ſcruple, make Troches with Gum Tragacanth*, and let the fume be taken into the Womb by a Funnel.

A Linament. Take *Storax, Benzoin, each a dram; Gallia moſchata, half a ſcruple, Civet four Grains, Liquid Storax, half a ſcruple, with Cotton put it into the Womb.*

Clyſters do diſcuſs Wind, draw down the matter. Take *the Carminative Decoction a pint, Electuary of Hiera, ſix drams, Benedicta lactativa an ounce, Oyl of Rue and Bayberries, each a dram.* Uſe Womb clyſters and Peſſaries to Women that have known Man. Take *Electuary of Hiera and Diaphœnicon each two drams; Turpentine half an ounce, Honey of Mercury an ounce, Caſtor half a dram, with Wool make a Peſſary.*

Oyl of Tin applied to the Navel, doth remove the Fit.

Or Rue, Caſtor and Sneezing Powders. As, Take *white Hellebore half a ſcruple, Long Pepper and Ginger, each half a dram: Or put Oyl of Amber into the Noſe and Ears.*

Apply to the Womb this: Take *Oyl of Rue, Bayes, each two ounces, Cummin ſeeds, Caſtor diſſolved in Vinegar, each two drams; with Wax make a Liniment.* Or uſe a Plaſter of Galbanum, Caſtor and Aſſa-fœtida.

A Compound diſtilled Water. Take *Zedoary, Parſnip-ſeeds, Lovage-root each two ounces; Myrrh, Caſtor, each half an ounce; Piony-roots four ounces, Miſleto of the*

the Oak gathered in the Wane of the Moon *three ounces, and water of Motherwort, four ounces and half, Spirit of Wine, a pint and half, ſteep them eight days, Diſtil and give a Spoonful with Tile flower or Mugwort-water, or Oyl of Amber ſome drops.* Or, Take *Caſtor, Aſſa fœtida, each a ſcruple; Pepper half a ſcruple, with Syrup of Mugwort, make Pills, give three.*

The Cure out of the Fit.

Firſt, prevent the Seed from corrupting, in the Womb; and if it be corrupt, evacuate it preſently with Womb-Clyſters and Peſſaries; then diſperſe the reliques, and ſtrengthen the Womb. But firſt give a general Purge that is gentle often, and uſe things that prevent the breeding of Seed.

Strengthen with Plaiſters and Oyntments to the Region of the Womb. As, Take *liquid Storax two drams, Avens, Agnus caſtus ſeeds, Angelica, each half a dram, Alipta Moſchata, a ſcruple, Oyl of Nard, Lilies and white Wax, make an Oyntment.* Or, Take *Seeds of Agnus Caſtus a dram, All-Sanders, each half a dram; white Roſe-Powder a dram, Tacamahacca, a ſcruple, Amber two ſcruples, Alipta Moſchata, half an ounce, with Turpentine, Labdanum and VVax, make a Plaiſter.* If ſhe be a Virgin, let her be Married.

If it be from Terms ſtopt, ſee in the Chap. of that.

This Diſeaſe is neither from Seed nor Blood, nor Humours, if they be not corrupted after a peculiar manner. If it be from the Womb Diſtempered, give the Infuſion of an ounce of Briony-roots in white wine once in a Week for a Year, at Bed time, Or this Hyſterical Water.

Take *Lovage roots, Piony, Angelica, Zedoary, each an ounce; Miſleto of the Oak, gathered in the Wane of the* Moon, *two ounces, Mint, Balm, Calamint, Bettony, each a handful; Carrot, Parſnep ſeed, Caſtor, each half an ounce; Diſtil them in white VVine and VVater of Motherwort after eight days Infuſion.* Or, Take *Briony, Valerian, Spignel, Angelica-roots, each half an ounce; Balm, Calamints, Penny royal, Bettony, each half a handful; boyl them in VVine, add Syrup of Mugwort an ounce, give it at thrice.*

Vitriol

Vitriol of Iron one Grain, with two Grains of Sugar given in Wine ſome Weeks, is excellent.

Or, Take *Cummin ſeed, wild Parſnep-ſeed, each a dram; give a dram in Powder.* Or, Take *Fæcula Brine two drams, Cummin-ſeed, Parſnep ſeed, each a dram, Amber half a dram, Clove two ſcruples, Cinnamon a ſcruple, make a Powder.*

Pills. Take *Caſtor a ſcruple, Aſſa-fœtida half a ſcruple, Myrrh, Galbanum, Sagapenum, each a ſcruple; with Honey of Mercury make Pills; take half a ſcruple or a ſcruple often.* Or, Take *Treacle or Mithridate.*

Apply Plaiſters or Liniments to the Region of the Womb, thus: Take *old Treacle half an ounce, Agnus Caſtus-ſeed a dram; Oyl of Angelica and Cummin-ſeeds, each two drams; with Plaiſter of Barberries. Or make Oyntments of the ſame.*

Queſt. 1. *What preternatural Diſeaſe is this Suffocation of the Womb properly?*

Some ſay it is a cold Diſtemper in quality changed; they ſay right, but coldneſs is not the chief Symptom. Others ſay it is Reſpiration hurt by Syncope, or Convulſion. But it cannot be defined by one Symptom. For ſometimes the animal Actions are hurt, and there is a Megrim, Delirium, Convulſion, and ſenſe and motion are gone.

Nor is it ſtrange that ſo ſmall a Vapour ſhould bring ſuch Symptoms, for it hath an occult Venom in it which is ſtrong, for it goes many ways, and to many parts.

Gal. 6. de lo. aff. c. 5.

Queſt. 2. *What is the true Cauſe of the Fits of the Mother?*

I ſay it is the Malignant Vapours that flie up from the Womb; for it doth not work by a manifeſt quality, but by a Venom which *Galen* ſaith, is like that of a Torpedo, or Phalanx Scorpion, which are little in Bulk, but do great miſchief, being Enemies to the vital Spirits and Heart, by which there is coldneſs all over, and ſhort Breath from the actions of the Heart hurt. For when the Heart is hurt, or the Vital Spirits, either ſuffocated or corrupted, there

4. De lo. aff. c. 5.

there are no good animal Spirits bred, and they not flowing to the Nerves and Muſcles, hinder the motion of the Breaſt. Alſo this Malignant Vapour is an Enemy to the animal Spirits, and makes doting and Convulſions when it gets to the Brain.

The Cauſe of theſe Vapours are corrupt Seed and Terms; for while they are in their proper Veſſels, they change not their Nature. And the Seed is not always pure, but mixed with evil humours, and the Seed Veſſels are ſometimes ſwollen and diſtempered. Moreover the corruption is from the Womb in a peculiar manner: For as *Fernelius* ſaith, The place from whence comes Life, is alſo the breeder of the moſt deadly Poyſon.

Queſt. 3. *Is it good to give Wine in a Fit of the Mother?*

Hippocrates and *Avicen* quarrel about this. The firſt allows Wine, becauſe they are weak, and nothing ſooner refreſheth. But *Avicen* is for water, and forbids Fleſh, for they increaſe Seed and Blood. 1. *De nat. mulierum.*

But in the time of the Fit Wine is proper, and *Avicen* doth not ſpeak of the Fit, but of the Diet out of the Fit, when it comes from plenty of Seed and Blood; nor will a little Wine in the time of the Fit get preſently to the Womb.

CHAP. V.

Of the Frenzy of the Womb,

IT is a great and foul Symptom of the Womb, both in Virgins and Widows, and ſuch as have known Man. Theſe are mad for Luſt, and invite Men, and lie down to them, and it differs from ſalacity, becauſe in that there is no Delirium.

It is an immoderate deſire of Venery, that makes Women almoſt mad, or a Delirium from an immoderate deſire of Venery: It is without a Fever, and with heat, and ends with madneſs. There are degrees in it, for modeſt Women that have it, will not for ſhame declare it

it, and die of Conſumptions. Others will not conceal it, but ſpeak their thoughts bawdily, and follow Men, and ſolicite them ſhamelefly, as *Hippocrates* Writes in his Book of Virgins Diſeaſes.

The Cauſes. The immediate Cauſe is plenty of hot and ſharp Seed againſt Nature, but next unto that which is natural; it is a little biting, ſwelling and forcing Nature to let it out by Letchery. The Brain is only hurt by conſent, and the animal actions by an external Error, or too vehement object. The Part firſt affected in the Womb is the Nymphæ, which grows hot, and ſwells, but the Nymphæ are not properly the ſeat of Venery, but the *Clitoris*, which was called by the ſame name anciently.

The heat and ſharpneſs of Seed is from the heat of the Womb that breeds it, from hot humours in the Womb and hot blood.

The outward Cauſes, are hot Meats Spiced, ſtrong Wine, and the like, that heat the Privities, Idleneſs, Pleaſure and Dancing and Reading of Bawdy Hiſtories.

The Signs. They find their Luſt to boil at firſt, and for ſhame will not declare it: They are ſad and ſilent, and their Eyes turn to and fro with Luſt, and if any ſpeak of Venery, they bluſh, and the Pulſe changeth; when the Brain conſenteth, reaſon is perverted, and modeſty is overcome, then they prate, are luſtful and angry; ſometimes they cry and laugh without a cauſe: They follow Men, and ſolicite them for Copulation. Some will lie with any one they meet.

The Prognoſtic. It is a ſordid Diſeaſe, curable at firſt; but if neglected, it turns to madneſs.

The Cure. Let Virgins that have it, before Reaſon is ſubverted, be in company with chaſt Maidens, or be Married, and be let Blood to abate heat of Blood and ſharpneſs of Seed very often, there is no better remedy.

Then Temper and Evacuate the humours, if they be aduſt, and if there be madneſs, uſe ſtronger.

Then have a Bath of Lettice, Willow, Water Lilies, Vine-leaves,

leaves, Purſlane, Venus-navel, red Roſes, Violets, water-Lilies. Let her ſit twice a day in it, and not ſweat.

To take away the ſharpneſs of the Seed, uſe Lettice, Violets, Water-Lilies, and things that quench Seed by a ſecret quality, as Agnus Caſtus Seed, Leaves and Flowers of Camphire hereafter.

As, Take *Leaves of VVater-Lilies, Agnus Caſtus, VVillow, each three handfuls; Lettice, Purſlane, Venus-navel, each a handful; Lettice, Poppy ſeed, the four great cold ſeeds, each half an ounce; Dill ſeed, two drams, VVater Lilies, a handful, Violets half a handful, beat them with Juyce of Limons, Diſtil them after twenty four hours, add to every pint a dram of Camphire, give an ounce.* Or, Take *Agnus Caſtus Leaves, Rue, VVillow, each two handfuls; Mints, tops of Dill, each a handful and half; VVater-Lilies, half a handful, Agnus Caſtus-ſeeds, Hemp, Coriander, Lettice ſeed, each half an ounce, beat them, and Diſtil them with VVater, add a pint of Juyce of Limons, rectifie it to half.*

An Emulſion. Take *Lettice and white Poppy-ſeed, and the four great cold ſeeds, each half an ounce; water of Lettice, VVater-Lilies, VVillow, each four ounces, Syrup of Violets, two ounces, Magiſtery of Coral a dram.*

An Electuary. Take *Conſerve of VVater-Lilies, Violets, of Agnus Caſtus tops, each an ounce; of Roſes, half an ounce, red Coral, Smaragds, each a dram: Coleworts and Lettice Candied, each an ounce; with Syrup of Violets and VVater-Lilies make an Electuary.*

Or make Baths of the ſame. As, Take *tops of Agnus-Caſtus, Lettice, Rue, VVater-Lilies, Dill-tops, boil them, anoint with Oyl of Lilies, Unguent of Roſes with Camphire after that.* Or lay a Plaiſter of Mercury and Marſh-lentils to the Breaſt and Loins. Lay a Plate of Lead to the Back, and give a Peſſary of Juyce of Plantane, Purſlane, Gourds.

Thoſe that work by an occult quality, are fitteſt for Nuns that muſt not Marry; but they that will Marry muſt forbear them, becauſe they cauſe Barrenneſs.

Let Diet be thin, and of little nouriſhment, no Eggs, Beef

Beef is good, and freſh Fiſh. Alſo Lettice, Purſlane, Succory, Sleep little, think not of Venery, Labour, and avoid Idleneſs.

Queſt. *Whether is Camphire cold or hot, or doth it quench Venery?*

It is hot, becauſe it burns, flames, is thin, pierceth, is ſharp and bitter. But it hath cold effects, as curing of Burns and Inflammations, and hot Head aches: But this is from the likeneſs of the ſubſtance, becauſe it draws hot Vapours to it, and diſcuſſeth, as Linſeed Oil, that cures Burns. Nor hath it a double ſubſtance cold and hot, that may be ſeparated.

Scaliger denies it by Experience to quench Venery; but if it be taken often, it doth. He tried it but once.

Exercit. 104. *Sect.* 8.

CHAP. VI.

Of the Melancholy of Virgins and of Widows.

IT is a Delicium with ſadneſs, trouble and weeping, ſometimes laughing, without a Fever. It differs from others by the efficacy only of the efficient cauſes: For it hath divers pains beſides ſadneſs, eſpecially on the left ſide, near the heart in the Pap: This is by occaſion at diſtance.

The Cauſe. The Cauſe is a Melancholic Vapour from a Melancholic Blood in the Veſſels near the heart, that infects the animal Spirits, hurts the Fancy, and ſo the reaſon. For Melancholic Blood abounding in the Veſſels of the Womb, comes back to the great Arteries about the heart, by the Arteries of the Womb, and infects both vital and animal Spirits, and cauſeth trouble of Heart and Deilrium: while this Blood is quiet in the Arteries, there is no Vapour that riſeth; but when it is heated, or ſtirred up by any cauſe, the Arteries about the Back and Spleen, bear more than ordinary, and the Vapours ariſe and trouble the Heart.

The Signs. They are ſad, and full of thoughts and trouble at the Heart, and cannot expreſs their grief; all things are tedious to them; they

they weep and laugh without a cauſe: They ſleep little, and with trouble and fear: They have a pain on the left ſide, and ſometimes the left Breaſt: Their Jaws are dry. All which are the effects of a melancholic Vapour and when this is diſcuſſed, all ceaſe. If it be old, it turns to Madneſs, and then they are firſt ſilent, then pratlers, and think they ſee Ghoſts.

The Prognoſtic.

At firſt it is eaſier cured; but if it laſt long, and ſhe reſiſt not imagination, and will not rejoice with her Goſſips, it is dangerous. They often deſpair and deſire Death, or hang themſelves, or drown themſelves. If the manners are changed, it turns to Madneſs.

The Cure.

Obſerve what progreſs the Diſeaſe hath made. At firſt if Blood be hot, open a Vein often in the Arm, if the Terms be not ſtopt. If they be, bleed in the Ankles ſome days before they uſe to flow.

Let her be merry, and prepare and purge Melancholy, thus: Take *Borage and Balm Water, each three ounces; Syrup of the Juice of Borage and Bugloſs, each an ounce and half.* Mix them for two Doſes, repeat them ſometimes. Then purge Melancholy. As, Take *Senna ſix drams, Agaric a dram and half, Borage flowers and Violets, each a pugil; Citron-peel two drams, infuſe them in Rheniſh-Wine for ſix hours, ſtrain them, add Syrup of Violets an ounce.* Or, Take *Scorzonera roots two ounces, Borage an ounce, Balm a handful, Senna four ounces, Agaric half an ounce, Citron peels ſix drams, Zedoary two drams, Cordial flowers a handful, add half a pint of the Juice of ſweet ſcented Apples, and of Borage and Bugloſs, ſteep them two days, then ſtrain them, add Sugar, and half an ounce of Cinnamon, make a Syrup: Give two or three ounces.*

Alſo give Cordials, Confection of Hyacinth, Spices Exhilarants and Confection Alkermes, to ſuch as can bear it. Cure it as Melancholy, only the matter comes, from the Womb; therefore ſtill regard that it dry not the Body too much, but uſe a moiſt'ning Diet.

CHAP.

CHAP. VII.

Of an Epilepsie from the Womb.

THis Falling sickness is worse than from other Causes, because there are greater Symptoms; for that malignant Vapour doth not only fall into the Nerves, but the Veins and Arteries.

The same malignant Vapour that causeth Suffocation, causeth this: For when it ascends by the Veins and Arteries, it begets other Diseases: But when it gets to the Nerves, or to the Fountain of them, it causeth the Epilepsie. In some the whole Body hath a Convulsion; in others some part only, as the Eyes, Head, Tongue, Hand, or Leg, and the outward Senses are diversly taken. Some see not, some hear not, some see and cannot speak, some dote, and think they see strange things, some cry out, and know not why. All lose the sense of Feeling.

If the Vapour be not very malignant, they return to their work after the Fit, as if they had not been ill.

It is known by what hath been said: For here is not only a Convulsion, as in other Epilepsies: But divers Symptoms, as in Suffocation of the Womb. They seldom foam at the Mouth, because the Brain is not so shaken as to cause foaming: Nor is the Vapour so fixed in the roots of the Nerves, but they often do hear.

It is grievous, and hath grievous Symptoms; but it is not so bad as a true Epilepsie. And if you give proper Midicines, it never returns.

The Cure of the Fit.

Use things as in Suffocation of the Womb or Mother-Fits; as Rue and Castor are good against both.

Also out of the Fit, you must cure it as the Mother, using things that respect the Womb and the Head. As, Take *Piony-roots, Scorzonera, Mistleo of the Oak, each half an ounce; Polypody of the Oak, an ounce, Rue, Peny-royal, Calamints, each a handful; Seseli, Piony, Agnus Castus seeds, each three drams; Carthamus-seeds bruised, half an ounce, Flowers of Rosemary, Sage, Stœchas, Borage,*

rage each two pugils; boil them a pint and half, ſtrain, and add Juice of Bettony, Yarrow, Mercury, Mugwort, Senna five ounces, Agaric, Epithymum, each half an ounce; Rhubarb, Cloves, each two drams; Aniſe, Fennel-ſeed, each three drams; boil, ſtrain with Sugar, and half an ounce of Cinnamon, make Syrup, give two ounces.

And theſe Pills twice in a week, a ſcruple or a dram an hour before Supper. Take *Piony-roots, Senna each half an ounce; Mugwort, Bettony, Rue, Yarrow, each half a handful, boil them, clarifie the Decoction, and Juice of Mercury an ounce, Aloes an ounce and an half; Let it ſettle, pour off the clear, add Rhubarb ſprinkled with Cinnamon-water two drams, Agaric, half an ounce, Maſtich, Epileptic Powder, each half a dram; with Syrup of Mugwort, make Pills.*

To ſtrengthen the Head and the Womb, and to mend its Diſtemper. Take *Fecula of Piony, a dram, of Briony, Amber, Miſleto of the Oak, each half a dram, of Bezoar-ſtone, Man's Skull, each a ſcruple: Make a Powder, give half a dram with Scorzonera or Tile flower-water, or with Sugar make Rolls.*

An Electuary. Take *Conſerve of Balm, Tile-flowers, Roſemary, Lily-conval, Scorzonera-roots candied, each an ounce; Diamoſchu dulce, a dram, Powder of Agnus Caſtus ſeeds and Piony-roots each two drams; with Syrup of Stœchas.*

CHAP. VIII.

Of Pain in the Head from the Womb.

MAny Pains come from the Womb: But the chiefeſt and greateſt are in the Head; all over, or on one ſide, or in the Eye.

Matter aſcends to the Membranes of the Head by the Veins and Arteries from the Womb. It is a Vapour or Humour from Blood and Humours; ſometimes bad Blood that is thin, goes from the Womb veſſels to the greater Veſſels, and gets to the Head, and to the Membranes there, and cauſeth a ſtretch-

The Cauſes.

ing

ing ulcerated, or pricking, or beating pain, when it is carried through the Arteries being full of Blood.

They think their Head will be torn, and the Membranes, and it is behind in the Head, or when the Terms flow, or are disordered from consent with the Womb. If it be from a Vapour, there is no heaviness, and it ceaseth presently. If from a Humour there is heaviness. *The Signs.*

The Prognostic. These Pains are great and cause watching.

The Cure. We have spoken of the Head ach: But here it is from the Womb; therefore consider what humours offend in the Womb, and let them be purged, and the Distemper of the Womb amended, as we shewed in the Distemper of the Womb.

There is also a pain in the Loins, because bad Humours go from the pains of the Womb and Arteries to the great Vessels, and so are sent by the Capillary-veins into the Membranes, and stretch them and cause pain: These humours must have proper Purges.

Quest. *In what part of the Head is the Pain that comes by consent from the Womb?*

It is in the Crown before and behind; but chiefly behind, by reason of the joining of the back with the Womb; for the Womb is nervous, and consents with the Membranes of the Brain by the Membranes of the Marrow of the Back, and so Nerves suffer with Nerves, either by communication of matter or pain, and because the original of the Nerves is in the hinder part of the Head, Women are more pained there than Men, because of the Womb.

CHAP. IX.

Of the Diseases of the Heart, and beating of the Arteries in the Back and Sides from the Womb.

THE Heart beats, and the Arteries also, as we shewed in the Green sickness, and it is by evil Vapours sent by the Arteries to the Heart from the Womb, that arise from the Terms and evil Humours gathered in the Womb:

Womb: And this is known by other Signs and Symptoms of a Diſtempered Womb.

To diſcuſs the Malignant Vapours from the Heart, give Cordials, as in Chap. 3. *The Cure.* Of Palpitation of the Heart; as Aqua vitæ, Cinnamon-water, and Epithems, Bags and Liniments.

The Arteries alſo Beat with the Heart, as in Widows on the left Hypochondrion and Back, where there is a great Artery, and the Artery that beats in the Back, is part of the great Artery: They which beat in the Hypochondrion are the leſſer Splenitic and Meſenteric branches; therefore the beating is more in the Back than in the Hypochondrion; but both Pulſations come from the ſame Cauſe.

The Inflammation of the Arteries is the cauſe of this beating, when evil Humours are ſent from the Womb into the great branches of the Artery, and there beat, the Heart being over hot. Sometimes the motion of this Artery is all the Body over, and from a hot Humour; the hot Humours go to the Heart and cauſe a Fever: But becauſe there is little putrefaction, it vaniſheth preſently. If the heat of the Humour go to the Brain by the Arteries there is Madneſs. Some ſeek the cauſe in the Veins, and ſay that the Arteries ſuffer from the Blood too in them. *The Cauſes,*

You may feel it with your hand laid upon the Hypochondrion, and there are ſigns of a Diſtempered Womb, and Melancholy from the Womb, if heat continue in the Arteries, and go to the whole Body, it conſumeth it. *The Signs.*

It is ſeemingly a ſmall Diſeaſe, but it is not without danger, becauſe it comes from a bad cauſe which weakens the Bowels. *The Prognoſtic.*

It is cured as Melancholy from the Womb, and ſtopping of the Terms, and as Hypochondriac Melancholy from the Womb which follows. *The Cure.*

CHAP.

CHAP. X.

Of the Diseases of the Spleen, and the Hypochondriac Diseases from the Womb.

SOmetimes the Spleen and the Hypochondriac suffer from the Womb, so that you may doubt what Disease it is.

The Cause. It is from the Womb by the Arteries, the Womb hath two; one from the preparing Arteries, another from the Hypogastric Artery. That from the Hypogastric goes almost to all parts of the Abdomen, and most branches of the Spleen: Therefore when bad Blood is bred in the Womb, and gets out of the Arteries upward to the Hypogastric Artery, it gets easily from thence to the Cœliac Artery, and to the Spleen, and the parts adjacent in the Abdomen; and the sooner, because Nature useth to send bad Humours to ignoble parts. These Humours are gathered by suppression of Terms, which though they seem to be only in the Veins, yet they get to the Arteries by their Anastomosis. Therefore those Women that have hot Blood, and their Terms flowed not orderly in their Youth, are Splenetic, and Hypochondriac in their Age.

The Signs. It is known by a pain in the left Side and Breast to the Throat, there is short Breath, often belching, the Belly is bound, they are sad and solitary. When thin Blood grows hot, there is an Inflammation over all the Body, and chiefly the Face which suddenly vanisheth, and there are other signs of Hypochondriac. These cannot indure sweet scents to their Nose.

The Prognostic. If it be not speedily cured, it turns to worse Diseases, as the Scirrhus of the Spleen.

The Cure. The Blood is commonly too hot, therefore open a Vein, especially when it is from the Terms stopt. You may also open the Hæmorrhoids and then Purge gently and often with Pills of Tartar by

Quercetan,

Quercetan, of Ammoniacum, of Ariſtolochia or Birthwort by *Fernel*; or give Steel and things as in the Hypochondriac Diſeaſes, *Lib.* 3 *Part.* 5. and in the Chapter of Terms ſtopt, and Melancholy from the Womb.

CHAP. XI.

Of the Diſtemper of the Liver from the Womb, and of a Beard growing by conſent from the Womb.

THe Womb hath many and great Veins more than other parts If then there be too much Blood in them, it eaſily goes back to the hollow Vein, and choaks the heat of the Liver, and ſo the Liver is Diſtempered according to the Humour. It breeds crude and flegmatic Blood, which ſent over the Body, cauſeth a Cachexy; and what Diſeaſes come by the Liver, are by conſent from the Womb, as in ſtoppage of the Terms and Green-ſickneſs.

Hippocrates ſpeaks of a Womans Beard in *Phaetuſa*, the Wife of *Pythius*, for Hairs have their beginning and growth from the reliques of the nouriſhments of the noble parts, that is from the Excrementitious part of the Blood. And if Terms be ſtopt, and vitious Humours that uſe to be Evacuated with them, are ſent over the Body, they cauſe divers Diſeaſes and Symptoms, and among the reſt, the Body of a Woman is made Hairy, and ſhe hath a Beard, which is rare. *6. Epid. Sect.* 8. *Aph.* 45.

CHAP. XII.

Of the Diſeaſes of the Stomach that come from the womb.

SOmetimes from conſent with the Womb, the Appetite is loſt, diminiſhed, increaſed, or depraved, or there is hickets, or vomiting, belching pain or head-ach.

This is when Malignant Vapours, the way being large, riſe from the Arteries of the Womb, and go to the Cœliac Artery, and through the Hypogaſtric, And if they are hot *The Cauſes.*

hot, they cause thirst; if cold, they hurt Concoction, and many times cause strong Symptoms from their Malignity and Occult qualities, whose causes are not known. Hence it is that Women desire absurd things, as these Vapours get into divers parts of the Stomach.

The Signs. You may know when the Stomach is affected by consent from the Womb, because the Symptoms abate and return again, when the Vapour comes to the Stomach: There are also other Signs of the Womb distempered, and of the Spleen and Mesentery by the Vessels, of which the matter is sent from the Womb to the Stomach.

The Prognostic. The Symptoms are worse when they come from the Womb, than when they come from the Stomach first; nor are they curable, except the Womb be first cured.

The Cure. It is to be directed to the Womb and Stomach. For if it come only by consent, and there is no Disease by propriety, when you have cured the Womb, the Stomach Disease vanisheth of it self, if you do but strengthen the Stomach.

If the stomach be first affected, look only to that. Therefore first Evacuate the humours that stick in the Stomach, as we shewed in its Distemper with matter, or the humours will be infected by the Malignant Vapours. A Vomit is here proper.

To help the Womb, see for the Mother fits and Suffocation, and for the Distemper of the Womb with matter, then strengthen the Stomach thus: Take *Aromaticum Rosatum, a dram, Extract of Angelica, a scruple, Oyl of Cloves, Cinnamon, each five drops, with Sugar two ounces, make Rouls.* Or give Pills of Aloes and Mastich often.

BOOK

BOOK IV.

SECT. 4.

Of the Symptoms which are in Conception.

CHAP. I.

Of the desire of Venery Hurt.

THere are two Symptoms in Women about Copulation. The first Letchery lost, when she doth not willingly entertain a Man, or cannot long endure him; or if she endures, she finds little or no Pleasure, no more than if she were outwardly handled. The other is too great Lust, as in Frenzy of the Womb, when they cannot be satisfied by many Men.

The defect of Appetite in Lust, is from defect of Seed, or when it is cold, or there wants Spirits in the Seed-vessels: The causes of want of Seed, are *Lib.* 3. *Part.* 2. *Sect.* 2. *Cap.* 1. Sometimes it is from evil Conformation of the Seed vessels. *The Causes.*

Women discover this to their Husbands, that go to the Physician for Counsel. *The Signs.*

These Women who have not fruitful Seed, are therefore Barren. *The Prognostic.*

For that, See *Lib.* 3. *Of Barrenness of Men*, where are Liniments and Oyntments for the Loins and Privities of Women; but that she may take more pleasure, let the Man anoint the head of his Yard with Civet, or Hens-gall, or the Gall of a Pickerel *The Cure.*

Too much Letchery, not of it self hinders Conception, but wandring Lust that follows Letchery doth.

The Causes are the same with those of Womb-Frenzy, as plenty of seed, sharpness and commotion, sharpness of Seed from hot Meat, and Medicines that provoke Lust, and sharp Humours in the Womb and Seed.

Thus Lust or Letchery is abated by Medicines that extinguish the plenty of Seed, and allay its sharpness.

CHAP. II.

Of Barrenneſs, and want of Conception.

MAN and Woman may be Luſtful and Copulate, and yet there may be no Conception, or ſhe may Conceive too many, as Twins, or more, or have one Conception after another, which is called Superfœtation, or ſhe Conceives a Mole or Monſter.

Conception is of fruitful Seed ſpent by a Man, and mixed with a Womans Seed to perfection, for the making of a Child by the retentive and altering Faculty of the Womb; hence it is neceſſary that both Seeds be fruitful, that is, hot, full of Spirits, and well tempered, and a fit ſubject for a Soul, and that both ſpend at a time, and there mixed and retained together, to produce a Child.

Alſo the ſucking of the Womb is neceſſary, and that it ſhould lay it up and embrace it, ſo that there be no ſpace between the Seed, and the Womb. Sometimes the Womb greedily ſnatcheth and embraceth the Seed, but doth not keep it, but lets it come forth two or three days after, or keeps it to no purpoſe, and brings it not to action as in a falſe Conception or Mole. Moreover, there muſt be Blood in readineſs to get the Child, or beſprinkle it when it is firſt Formed, and to nouriſh it after.

Therefore if Terms be wanting as in Girls, or be ſtopt or gone as in old Folk, expect no Conception. If they flow not by reaſon of Labour, and too much Exerciſe, the Conception is not hindered, if there be but Blood enough to Form the Child. Hence it is that Women that are brought in Bed, Conceive again before they have their Terms.

If all theſe be right: There is Conception, otherwiſe ſhe is Barren, which is an impotency of the Womb, that keeps it from ſucking in of the Seed, or from retaining, or from nouriſhing it, and bring it into act.

The Cauſes. The firſt is impotency in Copulation, from the cloſing of the Womb, of which before, or other evil Conformation of the Privities,

Privities, or an Ulcer or Tumour in the Neck of the Womb. The ſecond is the breeding of unfruitful Seed from diſtemper of the Veſſels and Stones, or too tender and delicate a Conſtitution. In Men at Eighteen, in Women at Fourteen, and Men ſeldom get Children after ſixty, and Women ſeldom bear them after ſixty.

As for evil Conformation to breed Seed: Some have wanted Seed-veſſels, or they were not in their places. Some Women are Barren by the firſt Husband, and have Children by the ſecond, becauſe there muſt be a certain Proportion between both Seeds: And if they be wanting they are Barren, which proportion is hard to be explained, and almoſt impoſſible: For we muſt not ſtay the firſt quality, for there are occult qualities in Seed, by which they agree or diſagree. *Fælix. Plat. lib. 1. obſer. tit. evitalis motus defect.*

The third cauſe is, when the Womb ſuck not in the Seed, nor receives it in a right manner, as when the attractive faculty is hurt, or hindred by divers Diſtempers of the Womb, or when a Woman hates her Husband.

Attraction is hindred by Tumours or Ulcers in the Womb, or by its being diſplaced, as *Hippocrates*: *They who being too Fat, and Conceive not, the Mouth of their Womb is ſtopt up with the Caul, and they conceive not till they are Lean.* But the more probable reaſon of not conceiving, is the matter of the Seed turning into Fat. 5. *Aph.* 46.

The fourth Cauſe, is, the retention of the Seed hurt by a moiſt Diſtemper, then the Womb is weak, and the Fibres are looſe, ſo that it cannot contract it ſelf to retain; and the Seed by reaſon of its Slimineſs cannot ſtick there. Alſo, if the Womb be too thick, not fleſhy and ſoft, and be not ſprinkled with Blood, as it is in ſome by Birth which makes them Barren, and in ſome after they ceaſe to Conceive.

If the Orifice of the Womb gape after hard Travail and Abortion, by which the Fibres are looſened and weakned, and the retention of the Seed hurt. And if a

Woman after Copulation Cough, Sneeze, Cry out, Dance, or be Angry, or Frighted, the same may be.

The fifth cause of Barrenness, is the hurt of the altering Faculty, which brings in the form and act into Seed: For if there be not a due proportion between the Womb and the Seed, there is Barrenness, as Seeds are choaked in Marshy Ground, or die, or are burnt in dry and sandy Ground: So Man's seed is suffocated in a moist Womb, and dried up in a hot. *Hippocrates* speaks of the true proportion between the Womb, as it is fit to cherish this or that Seed, thus: *Women that have thick and cold Wombs Conceive not, and they whose VVomb is too moist. For they quench the Seed. Nor do they Conceive that have dry and burning VVombs: For the Seed is corrupted in them for want of nourishment. They who are of a mean temper between these, are fruitful.*

5. *Aph.* 52.

The last cause of Barrenness is want of Menstrual blood, which is necessary for the first Formation of the Child. Therefore Nurses that have much Milk Conceive, because the Blood is carried to the Breasts.

Therefore all the causes are reduced, either to impotency in Copulation, or distemper of the Stones and Seed-vessels, or evil Conformation, or a cold and moist Distemper of the Womb, which cannot attract, detain, and alter the Seed; sometimes from a hot and dry Distemper that cannot nourish the Seed, or from the enlarging of the Orifice after Child-bearing, or from Humours, or being Displaced, or the straitness of the Vessels, or want of Terms, or too many.

Hence we may gather, that Barrenness is oftner from a fault in the Women than the Men: For in Men there is nothing required but fruitful Seed spent in a fruitful Womb. But Women, besides their meeting of their own Seed, must receive, retain and nourish the Man's: and afford matter for the Forming of the Child, in which divers Accidents happen, and any of these will cause Barrenness.

Mark also in these kinds of Causes, that some do not properly

properly cauſe Barrenneſs; but only hinder Conception for a time, as the cloſing of the Womb, ſmallneſs of the Privities; theſe do not ſimply cauſe Barrenneſs.

Some bring other external cauſes, as eating the Heart of a Deer, or if ſhe wear Jet about her, or if Harts tongue be hanged about her Bed: If ſhe walk over the Terms of another, or tread upon them unawares, or anoints with them or put the Juyce of Mints into her Womb. *Joa. Anglicus cap. de ſteril.*

Some are Born ſo, from a fault in the Womb: Others are not ſimply Barren, but in reſpect of the Man, and when they have another Husband, are Fruitful. Some are Barren till the conſtitution of the Womb be changed. Some bring forth at firſt, and then by ſome fault grow Barren. *The Differences.*

How ſhall we know that a Woman is Barren? *The Signs.*

Firſt ſee if the fault be in the Man or Woman, *Lib. 3. Of Sterility in Men.* For Women ſee if they are apt to Venery or not, or receive the Yard fitly. 2. Search if ſhe hath good Seed anſwerable to the Man, or whether ſhe hath uſed quenchers of Seed. You may know that ſhe ſpendeth little or no Seed, if ſhe hath little or no pleaſure in the act. Unfruitful Seed is known by a Diſeaſe in the Womb, a cold and moiſt Diſtemper, the ſigns whereof are mentioned; a foul Body ſhews the ſame: For good Seed cannot be made of bad Blood.

It is hard to find, whether the two Seeds have right proportion, or the Womb agree with the Man's Seed. Yet temperate with temperate, are very Fruitful, becauſe they are both of a good conſtitution. But intemperate Couples are Barren; but if one temper be good, it may mend the other, and ſhe may Conceive.

If it come from a Medicine that deſtroys the Seed, ſhe will tell If Inchantment be the cauſe, though they Love, yet they cannot Copulate. Or whereas they Loved each other, now they fall out without a cauſe.

Ask the Woman how her Womb doth attract, retain, and cheriſh the Seed. If it hath a Tumour, or have matter or not? Whether there be a natural Hereditary imperfection? Enquire concerning her Family, if many were Barren, whether ſhe hath had hard Travail or Abortion. Whether the Seed comes away preſently after, or at a diſtance, after, ſome days; if ſo, then the Woman's Seed is unfruitful, or there is a Diſtemper in the Womb that keeps it from cheriſhing the Seed.

If the Terms be wanting, they are Viragoes, and have Hair on their Chins, or they are Fat, and Seed turns into Fat; or they are very Lean, becauſe they want Blood.

Hyppocrates proves Barrenneſs thus: 5. *Aph.* 59. *Put a Fume* (ſaith he) *under the Coats of a Woman, and let her be cloſe cloathed about, and if the ſcent come to the Noſe, ſhe is not Barren; and he bids you put Garlic cleanſed into the Womb, and if ſhe ſmell of it at the Mouth ſhe is fruitful.*

The Prognoſtic. 2. *Prognoſ.* 3.

A natural bad diſpoſition that cauſeth Barrenneſs is not curable; *Hippocrates* ſaith, That Barrenneſs from Ulcers is hard to be cured. A Woman that Conceives not from diſagreement with her Husbands conſtitution by another Husband, or in time may be cured, or ſome Diſtemper that cauſeth Sterility may be mended with Phyſick.

The Cure.

Take away the cauſes, amend the Diſtemper of the Womb, whether with matter or without matter, is to be mended, which cauſeth either no Seed, or that which is unfruitful, or not convenient, *ſee Part.* 1. *Sect.* 2. *Cap.* 1.

Take Medicines of an occult quality are beſt. As, Take *Rocket-ſeed, Siler montane, each half a dram; Ivory-ſhavings, Cinnamon, Nutmeg, each a dram; Muſk (in ſuch as may) three grains, white Sanders three drams, make a Powder: Give a dram with Wine.*

Or, Take *Spices Diomoſchu, Diambra, each a dram; the Matrix of a Hare, or Boars-ſtones, and the Yard of a Stag, each half a dram; Nutmeg, Cinnamon, Cloves,*

Rocket-

Rocket-ſeed, wild Parſnip ſeed, each a dram; Musk, Amber, each four grains; with Sugar as much as all; give two drams in Wine.

A Confection. Take *ſweet Almonds, Piſtachoes, Pine-Nuts, Hazel Nuts each an ounce; Citron-peels, Ginger, Cloves, Cinnamon, each half a dram; Rocket-ſeed two drams: Give a Spoonful at Bed-time.*

Or make this Marſh-pane. Take *ſweet Almonds four ounces, Pine Piſtachoes, Hazel-Nuts, each two ounces; Diambra, Diamoſchu, each a dram; ivory half a dram, Cinnamon half an ounce.*

An Electuary. Take *Conſerve of Roſemary ſix ounces, Dog-ſtones, Candied two ounces, Orobus, Schinks-reins, Boars ſtones, Sows-Womb, Deers-privities, Ivory, Turnep-ſeed, Fennel, Nettle ſeed, Rocket, Clary, wild Muſtard each two drams; Pine-Nuts, ſweet Almonds, each half an ounce; Diamoſchu dulcis a dram, Oyl of Nutmeg by expreſſion, two drams, with Syrup of Bettony, make an Electuary. Or uſe Triphera without Opium.*

Or uſe Baths, Inceſſions, Fomentations, Fumes and Baths after Terms for five days.

Take *Briony, Maſterwort-roots, Mercury, Mugwort, Penny-royal, Marjoram, Bayes, Sage, Motherwort, Juniper berries and tops, make a Bath.*

Or uſe Sulphur-baths of Alum, Niter, Bitumen: Theſe do much good.

A Fume. Take *Labdanum, Storax, Calamint, Benzoin, each two drams, Wood Aloes, a ſcruple, Musk ſix grains, with infuſion of Tragacanth made in Roſe water, make Troches.*

Make Peſſaries of green Mercury and Mother-wort. Or, Take *Maſtich, Storax liquid, each half an ounce; Balm, Nep, Mercury, each a dram; Cloves, Nutmegs, each half a dram; Civet half a ſcruple, with Wax make a Peſſary.* After Baths and Fumes, anoint the Pecten, and Navel with this: Take *Oyl of Keir, half an ounce, Oyl Diſtilled of Marjoram a ſcruple: Of Cloves half a ſcruple, of Nutmegs by expreſſion a dram, Storax liquid two drams, Civet and Musk, each ſix grains; with Wax make a Liniment.* After Bathing, let her have a Bag

upon her Belly, of Balm, Calamint, Mints, Motherwort and Wine. Let her wear Plaiſters upon her Loins and Perinæum, till the week before her Terms. As, Take *the Plaiſter for the Mother an ounce, Storax-liquid, Caranna, each two drams; Gallia moſchata half a dram, Oyl of Cloves half a ſcruple, of Nutmegs by expreſſion a dram, with Oyl of Keir, make a Plaiſter.* If the Womb be too looſe, and ſlippery, uſe Clyſters of Juyce of Mercury, with Honey baths, Peſſaries, Fumes, and other aſtringent Topics that ſtrengthen.

If the Mouth of the Womb gape, make a Decoction in Wine of Myrtles, Maſtich, Wood-vines, Olives, Wormwood, Cypreſs roots, Comfrey, Snakeweed, Cinquefoyl, red Roſes, Pomegranate-flowers, Foment the Privities, or with Powder of Maſtich, Frankincenſe, Alum, Wood-Aloes make a Fume.

Other Diſeaſes are to be cured, as before ſhewed.

The Diet. Let it be to increaſe Seed, of much good Juyce. In the time of Copulation, avoid Paſſions, Anger, Sadneſs, Fear. Let Love, be invited, and if it burn, there will many Spirits flie to the Womb and Privities.

CHAP. III.

Of Barrenneſs for the time, and Conceiving ſeldom.

SOme Conceive the ſeventh, eighth, or ninth Year after Wedding: Some preſently, but not after the firſt any more, or not in many Years after.

The Cauſes. If Virgins Marry afore Fourteen, they Conceive not; or if the conſtitution of the Womb be bad, or the Seed. Some Conceive not from the diſagreement of Seeds, till their conſtitution be changed.

The Signs. They who want Terms, or have them diſorderly, or are ſickly, ſeldom or never Conceive with Child, or have had hard Travel, or a Dead Child. Some are weakned, ſo that after the firſt Child, they have no ſtrength to Conceive.

All

All theſe will be related: Whether ſhe be Married too ſoon, or had hard Travail, or Abortive, or had a dead Child, or a Mole. If theſe were not, the Seed and Womb have not a juſt proportion with the Mans, but it may be altered by Age.

If the Womb be much hurt after hard Travail, or any thing turn in it, or broken, they ſeldom Conceive again. And if a Woman Marry at a ripe Age, and have no remarkable Diſeaſe, and Conceive not preſently, ſhe is not to be accounted Barren becauſe ſome private indiſpoſition hinders Conception, which after may be altered, and ſhe may prove fruitful. *The Prognoſtic.*

A Woman that Marries too young, after ſhe hath once Conceived, and then ceaſeth, muſt uſe Venery ſparingly, 'till ſhe grow older, that ſhe may recover the ſtrength ſhe loſt in her firſt Travail. And if a Woman Marry at ripe Years, and Conceives not by reaſon of the drineſs of her Womb, let her uſe Baths, Fomentations and Emollient Peſſaries. If ſhe Conceive not from weakneſs, ſtrengthen the Womb, and let her not uſe Venery often. *The Cure.*

If Virgins be Sick, from Seed retained, or Terms, let them Marry. But if there be a fault in the Liver or Spleen, or the whole Body, that may be encreaſed by Venery, it is better that they be cured before they be Married. And if they cannot be cured, let them not be Married.

If the Womb be Diſtempered by Birth, or a Diſeaſe, cure it as in Diſeaſes of the Womb. If it be from a Mole or Flux of Blood, cure it as it hath and ſhall be ſhewed.

If it be from a dead Child, firſt cleanſe it with Juyce of Mercury, and then put Treacle or Mithridate diſſolved into the Womb, or with a Peſſary: Or give them outwardly.

CHAP. IV.

Of Conception, and Forming of the Child.

CONception is an action of the Womb, after Fruitful Seed, both Male and Female is received, mixed and nouriſhed, and its ſtrength is ſtirred up to do its Office. Seed and Cœma differ. Seed is that which comes from both Male and Female, but Cœma is that which is mixed of both, and is called Conception, which produceth a Child.

This Conception is preſently, when two Seeds meet in the Womb, in leſs than ſeven Hours after they are ſpent, if the heat of the Womb preſerve them, Nature is not idle a moment, but preſently falls to Conformation. Therefore *Hippocrates* ſaith, that the beginning of Conception is to be reckoned from the day that the Seed is retained, and if ſhe Conceives not from the weakneſs of the Seeds or Womb, the Seed will fall out in ſeven days; for *Hippocrates* ſaith, *That Conception and Abortion are judged in the ſame time, as a Diſeaſe, Health and Death are judged.* And *Ariſtotle* ſaith, *If Seed remains within 'till the ſeventh day, there is certain Conception.*

Lib. de genit.

Lib. de ſeptim. partu. 3. de hiſt. ani. cap. 3.

As for Formation, the Soul lying in the Seed, makes its own houſe, for all acknowledge a forming Faculty, and you muſt then ſuppoſe there is a ſubſtance from whence this faculty flows. And though *Ariſtotle* ſaith, that Seed is a living Creature, in Power; not that there is not the Eſſence of the Soul in the Seed, and that it is not a living Creature, in reſpect of the firſt act; but becauſe it is not come to the ſecond act, for want of fit Inſtruments, which being perfected, it hath the ſecond act and all its Operations, which for defect of Organs, it cannot produce.

There are divers Opinions of the time of Formation, they are beſt that ſay the Membranes are firſt made, which wrap the Child with the Navel-veſſels, by which

it

it is joyned to the Mothers Womb, and receives nouriſhment for the Child. Then all other parts are made ſooner or later, as the Child requires for dignity or neceſſity.

We intend here to ſpeak of Womens Diſeaſes. Therefore there are three things required for the formation of a Child. 1. Fruitful Seed from both Parents, in which the Soul remains that hath a forming quality to make its own habitation. 2. The Mothers Blood is required to inlarge the Child to perfection. 3. There is required a good conſtitution of the Womb to nouriſh the Seed, and ſtir the concealed force. If theſe three be right, there is a Child that is ſound and perfect, that will be Born: But if any of theſe be wanting, there are Twins or more, and other faults of which in order.

CHAP. V.

Of the Generation of Twins, and many Children.

NAture hath ordained that a Woman ſhould conceive but one Child, in theſe and other Countries eſpecially, and that every Year; yet in many places ſhe hath more, one had five at every Birth, Twenty at four Lyings-In. *A. Margaret* the Counteſs of *Holſtein*, in the time of the Emperor *Henry* VII. had three hundred ſixty four at one Labour. And another Counteſs in the time of *Frederick* XI. had five hundred and fourteen Children at once, being Boys: Theſe are ſo ſeldom, that they ſeem incredible.

I ſpeak nothing of the Cauſes of ſuch Monſtrous Productions, but of Twins, or of three or four. It is certain they are got at one time: And this differs from Superfœtation, which is at many times. And you muſt not impute it to the divers Cells of the Womb; for Women have no ſuch Cells, but only a Line that divides the Left ſide from the Right: But it comes from the diviſion of the Seed into divers parts, and the leaſt forming force in the ſide is compleat, and makes a Child of every part of it. And becauſe the Cavity of the Womb cannot admit ſo many parts of Seed, being bigger than a Bean; and if it do admit them, how can the Seed be divided at one Copulation into

The Cauſes

in ſo many parts? I ſuppoſe that ſuch Women have naturally a larger Womb, ſo that much Seed is divided. And as Twins are begot at the ſame time, ſo they have but one Placenta, or part that receives the Navel-veſſels of both, but they have their ſeveral Coats

It is hard to know whether a Woman have Conceived Twins, only their Belly is not even, but divided with ſeams and wrinkles; and the weight is commonly greater, and the motion is not one nor alike.

The Prognoſtic. If a Woman have two Children, and be weak, ſhe is in danger in her Travail. Twins of one Sex are more lively than of both Sexes. And one is by experience weaker and ſhorter lived than the other.

CHAP. VI.

Of Superfœtation.

IT is ſeldom that a Woman hath many Children at divers Copulations, but it is ſometimes, and is called *Superfœtation*, that is, a new Conception after the former, though *Hippocrates* writes, *That the Mouth of the Womb, after Conception, is ſo ſhut, that you cannot put in a Needle point*, yet a Woman with Child may take ſuch pleaſure after, that ſhe may a little open the Womb to receive Seed again, and draw it in, which may form another Child.

5. *Apho.* 15.

The Cauſes. Therefore the cauſe is the pleaſure the Woman hath, which opens the Womb again to attract Seed. And it is neceſſary that the Seed received be in its proper Membrane, and peculiar Receptacle.

The Difference. Theſe come ſometimes ſooner, ſometimes later; ſometimes the ſame day or the following, ſometimes long after. Sometimes they have a third *Superfœtation*, ſo that they have two living Children, and one Miſchance.

The Signs. It is known only by the motion of the Infant, when it is Conceived long after the firſt.

It

It is dangerous for the Mother, for fear of Abortion, and for loſs of much Blood by two Births at great diſtance of time. *The Prognoſtic.*

It is beſt to leave the whole work to Nature, and Women ought to take heed of *Superfœtation*: Therefore after they have Conceived, let them meddle no more. *The Cure.*

CHAP. VII.

Of the ill-Formation of the Child.

IN the Formation of the Child, there are divers Symptoms. 1. In the weakneſs of the Child. 2. The parts are more or fewer, to which you may refer Hermaphrodites. 3. The parts are greater or leſs, as Dwarfs or Gyants. 4. There is ſome part out of place or ſhape, as Hiſtories ſhew abundantly.

You muſt find the Cauſes in the Seeds, Terms, Womb, and error in Formation: The Cauſe of theſe is the action hurt of the forming faculty. This is not always from it ſelf, but from the unfitneſs of the matter, and fault in the place which keeps it from the Intention: For actions of active things are not but in a diſpoſed Patient. Sometimes there is an extraordinary Cauſe, as imagination, when the Mother is frighted, or imagineth ſtrange things, or longeth vehemently for ſome meat, which if ſhe have not, the Child hath a mark of the colour or ſhape of what ſhe deſired, of which there are many Examples. *The Cauſes.*

But I doubt whether all errors in Formation, depend altogether upon the Imagination; for the Spirits and Humours are troubled by the Paſſions of the mind, and ſo flow forcibly immediately to the Womb or other parts, and this diſturbs the forming faculty in its work. Alſo the forming faculty being overcome with plenty of Humours, or wanting Spirits that are gone another way, may by chance make an ill ſhape; therefore the paſſions of the mind are the firſt cauſes of error in Formation, and imagination helps by ſtirring up the Appetite. Theſe are the common errors of Formation. *Authoris ſententia.*

Other

Others are determinate Errors, not ſimply from the imagination by the Paſſions which have no determination to ſuch a thing; but no other cauſe can be beſides the imagination: But how ſhe directs the former Faculty for the producing of ſuch Effects, it is hard to be underſtood, but there muſt be ſome imagination: And the forming faculty, that it may impart the Species ſent from the external ſenſes to the forming faculty.

And this is the cauſe of the conſent of the upper and lower Faculties: For the Soul is the ſame in the whole Body, and every where fitted with the ſame Faculties: But it doth not exerciſe all in parts, but by the proper determinate Organ or Inſtrument.

And though the Child hath its Soul, yet while it is in the Womb, it depends upon the Soul of the Mother, as the Fruits partake of the Life of the Tree while they are upon it; therefore it is probable, that whatſoever moves the faculties of the Soul in the Mother, may move the ſame in the Child: Hence it is, that while the forming Operateth in the Seed and Womb of the Mother, if any Spices be ſent to the imagination of the Mother, which ſhe ſtrongly Conceives, it may make an impreſſion upon the Child, yet every Imagination cannot make this Impreſſion, but that which makes a great admiration or terror in the Mother when the forming faculty is at work, as when ſhe beholds one with ſix Fingers, ſhe brings forth the like; or when ſhe produceth hair where it ſhould not be, or the likeneſs of a Beaſt in any Limb, or when ſhe ſeeth any thing cut or divided with a Cleaver, ſhe brings forth a divided part, or a Hare lip.

CHAP. VIII.

Of a Child turned into a Stone.

JOhn *Alboſius*, Doctor at *Senon*, and *Simeon Provarchar* of *Lingo*, Phyſician of *Senon*, writ of this in *French* and *Latin*.

I ſhall give my Opinion with others.

Two things are to be obſerved in this wonderful Hiſtory:

ſtory: *Firſt*, Why the Child in the time of Travail, being dead in the Womb, did not ſtink as is uſual; or kill the Mother ſuddenly; or was not caſt out by degrees, being rotten? *Secondly*, By what force the Child was turned into a Stone?

For the firſt, The Mother lived twenty eight Years after ſhe had this Child, therefore it is not credible that the Womb was ſo cold, that it might hinder Putrefaction, as ſome think. It ſeems more probable to be, that theſe queſtions, explanations depend upon one principle; for the cauſe that made the ſtones hardneſs, kept the Child from Putrefaction, but what that is, it is obſcure.

Many fly to the efficiency of the firſt qualities, others to drineſs, others to coldneſs, others to both. I acknowledge heat, cold and drineſs to be helping cauſes for breeding of Stones in Man's Body; but the chief cauſe is a ſtone breeding juyce or ſpirit, of which I have ſpoken at large.

The principles of Generation were weak in this Child, and impure, and this ſtone breeding juyce was mixed with the blood in the humours; hence it is, that it was not born alive, as in a mole bred in the Womb, which Women have 'till they are old, and die with it, and yet it ſtinks no more than ſtones bred in moſt parts. But there is but this Hiſtory of ſuch a Birth.

CHAP. XI.
Of a Mole.

IT is fleſh and maſs without bones or bowels, gotten of an imperfect Conception inſtead of a Child. The *Latins* call it a Mole from the weight, becauſe it is troubleſom to Women, as a Milſtone in *Latin* called, *Lapis Molaris*.

Sometimes it is unſhaped Fleſh without Bones, only full of Veins, with a skin over it, and nothing within, but like the Parenchyma of the Bowels. Sometimes it is membranous and fibrous, without ſhape. Sometimes it is long, round, or like a quarry of

The Difference.

Pet. Salii diu. in annot. in Antimarum.

Glaſ

Glass, or like a brute Beast. Some have brought forth three Moles like Mens yards.

Some are like congealed blood, or the Placenta of the Womb, into which the Navel-vessels are inserted; some grow and are nourished, and some have an obscure Sense. Sometimes they are sent out alone, sometimes with or before the Child, of which there are many Histories. Some brings forth Monsters for Moles.

The Causes. It is from the Error of the forming faculty, but the cause of that is obscure. I suppose it is from both Seeds, when the forming faculty is weak, and the Seed little and not good, and overcome by much Blood, and can make only Veins and Membranes, and not a whole Child. Sometimes it is in Widows only from their own Seed and Blood.

A Mole is sooner bred when the Blood is impure, and unfit to nourish, and is made when they copulate in the flowing of the Terms that are unclean. It is neither from heat nor cold principally, but from the Error of the forming faculty.

The Signs. They are hard to be known before the fourth Month, then they are known by such as can distinguish between the Motion of Wind and a Child.

2. If a Woman turn from side to side, it falls like a stone to that side she lies on, and is heavy. If it have any motion, it is trembling, and beating, with contraction and dilation like a Spunge. If after the time that the Child should move, there be no motion, and the Belly swells, and there is no sign of a Dropsie, it is a sign of a Mole.

3. In Women with Child, there is Milk about the fourth Month, but in a Mole the Breasts swell, but there is no true Milk.

4. They are more pained and faint, and have more pain in their back and groins.

If it be with a quick Child, it is hard to be known, but it is known by its weight in the Womb, which she perceives when she gets up to walk, or moves from side to side; some are then strong and well coloured.

It

It hurts the Womb and whole Body; if it be divided, it is leſs dangerous; when it is ſoft, it is caſt on the third or fourth Month. Sometimes it Ulcerates or tears the Womb, and cauſeth great bleeding. Some have been caſt out or drawn out without danger; ſome grow old with them in, and find no Inconvenience but the weight. *The Prognoſtic.* *Fabr. cont. 2 obſer. 55.*

To prevent, take heed of Venery in the Terms, or before the Terms, or when the Body is foul or obſtructed, or the Womb. *The Cure.*

When it is, take it away preſently with things that ſend forth a dead Child. *Hippocrates* ſheweth the Cure in few words. *1 De Morb. Mulier.*

First, *foment the whole Body*, &c. Therefore if ſhe be plethoric, let Blood largely in the foot at divers times.

Then purge often with ſtrong Phyſick. Take *Althæa, Lily roots, each half an ounce; Althæa, Mercury, Pellitory, Brank-urſine, each a handful; Chamomil, Melilot-flowers, each half a handful; Fœnugreek and Linſeed, each ſix drams; boyl them in Broath to a pint, add ſweet Butter, Oyl of ſweet Almonds, Lilies, each an ounce; make a Clyſter, repeat it often.*

Make Baths, Liniments, Fomentations (then move the Terms) with Dittany, Birthwort, Briony, &c. Take *Briony, Birthwort, each half an ounce, Aſarum, two drams, Rue, Savin, Mugwort, Dittany, Penny-royal, Motherwort, each half a handful: Elder and Chamomil-flowers, each half a handful; Line and Fœnugreek-ſeeds, each half an ounce; boyl them to a pint, add Hiera an ounce and half, Troches of Alkandal a dram, Oyl of Rue and Keir, each an ounce and half; make a Clyſter, of the reſidence make a Cataplaſm for the Belly.* To Conquer all Infirmities, Study my *Sennertus, Platerus, Barthol. and Riolanus* of the laſt Edition.

Or this Peſſary. Take *Troches of Myrrh, Galbanum, Opopanax diſſolved in Wine, each two drams; Sowbread roots a dram, white Hellebore half a dram, with juice of Rue.*

If

Fab. cent. 2. *obſ.* 52. If theſe will not do, let the Midwife take it out with her hand, if it be half rotten.

Or leave it to Nature, which doth it in time.

To ſtop the flux of Blood after a Mole is taken out, uſe things againſt overflowing of the Terms. As take, *Plantane, Shepherds purſe, Bramble, Oak-leaves, red Roſes, each a handful, boyl them in ſteeled Waters, then take Barley-bran two ounces, Pomegranate flowers, Cypreſs-nuts. Pomegrante-peels, red Roſes, Comfrey-roots in powder; each an ounce; Frogs burnt, Bole, Sanguis Draconis, each half an ounce, with a Decoction aforeſaid, and a little Vinegar, make a Cataplaſm for the Region of the Womb.* Take away pain with Anodynes mentioned in pain of the Womb; keep up the ſtreugth with meat of good juyce.

Queſt. *Whether a Mole be without the company of a Man, and without his Seed?*

To ſpeak freely of this which many doubt, I ſuppoſe that many are made of a weak Man's Seed, mixed with the Woman's Seed, and much Blood: But Hiſtories confirm that Widows have had them without Man's Seed, but not of the ſhape with the others. And being voided, they melted, being in the Air, into Water.

I think Virgins cannot have them from wantonneſs, or in ſleep they may ſpend their ſeed; but becauſe it is weak, and the Blood neceſſary for formation, neither is drawn by the Womb, nor flows to it of its own accord, as it doth in thoſe that have had Children; and the Veſſels of the Womb in Virgins are ſtraiter than in Widows, and others that have had Children. Therefore though the Seeds of Virgins flow into the Womb, yet they cannot have a Mole for want of Blood, which is neceſſary for the forming of the ſame. This is to be underſtood of Moles which are not vital, for vital Moles, that have ſome Life, cannot be got in Virgins or Widows, without the Seed of Man.

CHAP.

CHAP. X.

Of Monſters.

HIſtories tell us of many Monſters brought forth by Women. We ſpake of Worms, Sect. 2. Chap. 8. They are like Toads or Mice, or Fiſh. *Gordonius* ſaith, it is uſual in *Lumbardy*. *Par. 7. cap. 12. l. 2.* *Lycoſthenes* ſaith, and others alſo, That Serpents, Dogs and other Monſters, with parts like brute Beaſts, have been brought forth.

Gaſper Bauhin ſpeaks of one *Ann Troporin*, which 1575. brought forth two Serpents with her Child: In harveſt, hot Weather, ſhe had drunk Water in a Brook in a Wood near *Baſil*, where ſhe thought ſhe drank the ſpawn of a Serpent; for a little after that, her Belly ſwelled, and three Months after ſhe was big with Child, and the Serpent grew as the Child did. Her Belly was ſo big that ſhe carried it in a ſwathing band. She was delivered at laſt of a lean Male Child; and, becauſe they ſuſpected Worms or Snakes from the gnawing and ſtrange motion ſhe felt that Year, they put a Baſon of Milk under her; and then, they expected an After-birth, out came a Serpent, which ſhe ſaw, and perceived another coming forth, they were all an ell long, and as thick as a Child's Arm. Thus *Bauhin*, and he ſpeaks of others, if you pleaſe to peruſe them. *In Appen. Franc. Roſ. de par. Cæſ.*

A Monſter is that which is either wholly, or in part like a Beaſt, or that which is ill ſhaped extraordinary.

Hiſtories witneſs that a Monſter may be from human Seed, and the Seed of a Beaſt. It is ſeldom, for the forming faculty doth not err of it ſelf, but is ſeduced by the Imagination, or fruſtrated of its ends, from a fault of the Spirits, the heat or matter. Therefore Imagination is the cauſe of Monſters. For Hiſtories mention, that Women with Child, by beholding Men in Vizards, have brought forth Monſters with Horns, and Beaks, and cloven *The Cauſes.*

cloven Feet. The ſame is when Spirits or Heat, Seed or Blood, are weak or little.

And though Doctors cannot cure Monſters, yet they are to admoniſh Women with Child not to look upon Monſters, and to ſtrengthen their Spirits and Heat, and to keep the Seed and Blood right, and not to allow Copulation in time of their Terms, leſt any Monſtrous Birth ſhould be from much and impure Blood.

CHAP. XI.

Of falſe Conception, and Swelling.

FAlſe Conception or Gravidation is, when the Terms are ſtopt, and the Belly ſwells, and there are ſigns like thoſe of a true Conception, then they think themſelves with Child, and as *Hippocrates* ſaith, *They believe not to the contrary till ten Months are paſt.*

Cauſæ p. 1. *ſec.* 2. 15. The Cauſes are wind in the Womb, or watery matter, or thick flegm.

Theſe are bred from ſickly Seed retained, upon which Nature works in vain; or from a fault in the Terms that corrupts the Seed, and breeds bad humours. The like appears in Virgins when they begin to have their Terms, but it is diſcovered by pain.

The Signs. The Terms flow not as in a true Conception, but in this there is pain of the Head, Loyns, Belly and Groyns, of which *Hippocrates* ſaith thus: *They have a falſe Conception without terms appearing, with a ſwollen Belly, have the Head-ach, and there is no Milk in their Breaſts, but what is like water, and very little.* Moreover the Belly ſwells ſooner than in a true Conception; their Colour changeth, their Face and Feet ſwell; they loath meat, faint, and have a depraved Appetite. The ſureſt ſign is the time of Child-bearing being paſt.

2. *Prorrhet.*

The Prognoſtic. They are commonly barren, or have Ulcers in their Privities.

It

It is cured by Evacuation of the matter in the Womb with proper Medicines, as in the Chapter of the Diſtemper of the Womb with matter, and of Inflammation of the Womb and Dropſie. *The Cure.*

BOOK IV.

Sect. 5.

Of the Government of Women with Child, and preternatural Diſtempers in Women with Child.

CHAP. I.

Of the ſigns of Conception.

IF ſhe keep the Seed, it is a ſign ſhe hath Conceived, and a Man may know that the Seed is kept, if he find in Copulation that his Yard is ſucked and drawn by the Womb, and the Privities are not moiſt. And if ſhe perceives little or no Seed to come forth again, and grow chill and quiver, and perceive a twitching in her Womb, from the great delight; and the mouth of the Womb cloſeth, and the Terms ſtopt.

But they are deceived when they count or reckon from the ſtoppage of the Terms. For ſome have their Terms twice or thrice after they have Conceived, and ſome have them all along without hurt.

The chiefeſt ſign of Conception is, when there is at firſt loathing of meat, pewking, Pica or preternatural Appetite and Vomiting. And when they hate that they earneſtly affect, or faint when they think of them.

About the fourth Month the Child moveth, which is not in a Mole, the Breaſts after that ſwell with Milk, and the laſt are the ſureſt ſigns. From the Face and Urine there is no certainty.

Hippocrates teacheth us to know whether it be a Male or Female: *If ſhe be with Child of a Boy, ſhe is better coloured; But pale if of a Girl.* And *Boys lie on the right ſide, and Girls on the left in the Womb.* 5. *Aphor.* 42. & *ibi.* 48.

CHAP.

CHAP. II.

Of the Government and Diet of VVomen with Child.

THE Diet is either for ſuch as are ſound, or as have Diſeaſes.

As for the Air, *Hippocrates* ſaith, *If there be a wet warm VVinter with ſoutherly VVinds, a drying Spring with northern VVinds, they who conceive in the Spring abort upon any ſmall Occaſion.* Or if they bring forth, their Children are weak and ſickly, or die. Let her avoid all evil ſcents, as of Rue, Penny-royal, Mints, Caſtor, and Brimſtone. Some cannot bear ſweet ſcents, let them not look upon terrible things, nor hear great noiſe of Guns. *Aphor.* 52.

Let meat be eaſie of Concoction; let her eat Quinces to ſtrengthen the Child, or ſweet Almonds with Honey, ſweet Apples, Grapes. Let her abſtain from ſharp meats, very bitter or ſalt, and things that can provoke Terms, as Garlick, Onions, Olives, Muſtard, Fennel, Pepper, and all Spices. In the laſt Months Cinnamon is good. Summer Fruits are nought for her and all Pulſe. When the Child is bigge, let her Diet be more, for it is better for Women with Child to eat too much than too little, leſt the Child ſhould want Nouriſhment.

Let her drink moderately of clear Wine, not exerciſe too much, nor dance, nor ride in a Coach that ſhakes; let her not lift any great weights in the firſt and laſt Months. In the ninth Month let her move a little more or dilate the parts, and ſtir up natural heat.

Let her abſtain from Venery in the firſt Months, leſt there be a Mole or Superfœtation, or the Child be hurt, but ſhe may uſe it moderately in the laſt.

She may bath in the laſt Month, once in a Week to looſen the Privy parts. Let her avoid Anger, Sorrow, Fear, and too much Myrth.

Let her ſleep, rather than be too watchful. Let the Belly be kept looſe in the firſt Month, with Pruens, Raiſons, or Manna in Broath. And let her uſe Medicines to ſtrengthen the Womb and the Child.

An

An Electuary. Take *Conſerve of Borage, Bugloſs and red Roſes, each two ounces; of Balm an ounce, Citron peel and Shebs Mirobalans candied, each an ounce; Extract of Wood aloes a ſcruple, Pearl prepared half a dram; red Coral, Ivory, each a dram; precious Stones, each a ſcruple; candied Nutmegs two drams, with Syrup of Apples and Quinces, make an Electuary.*

Rouls. Take *Pearls prepared, a dram; red Coral prepared, and Ivory, each half a dram; precious Stones, each a ſcruple; yellow Citron-peels, Mace, Cinnamon, Cloves, each half a dram; Saffron a ſcruple, Wood-aloes half a ſcruple, Ambergreece ſix drams, with ſix ounces of Sugar diſſolved in Roſe-water, make Rouls.*

Apply ſtrengtheners to the Navel; of Nutmegs, Cloves, Mace, Maſtich, Coral made up in Bags, or a Toaſt in Malmſey ſprinkled with powder of Mints.

CHAP. III.

Of the Cure of Women with Child in General.

THey have divers chronic and acute Diſeaſes; as Fevers, Pleuriſie, Quinzies, or Inflammation of the Bowels, of which *Hippocrates* (if a *Woman with Child have an acute Diſeaſe, it is deadly.*) There is a double danger: 1. In reſpect of the Fever which *Galen* ſaith will be continual. 2. In reſpect of the want of nouriſhment for the Child. For if a Woman with Child be fed, the Fever increaſeth. If ſhe have an Apoplexy, Epilepſie, Convulſion, Cramp, ſhe cannot bear it out. But acute Diſeaſes are not always deadly in Women with Child. 4. *Aphor.* 31. *Valer. l.* 1. *obſer. hol. com. ad lib.* 6. *aph.* 30.

They have ſometimes intermitting Fevers, Coughs, from which they hardly are freed before they are delivered.

Queſt. 1. *Whether muſt Women with Child uſe a ſparing Diet?*

If

Gal. cit. lo. If you give her a Diet at a long diſtance, the Child will be ſtarved. If you give her a full Diet, and often, the Fever will endanger both Mother and Child.

Therefore be moderate, and add ſomething to the Diet which the Mother loved before the Fever, for the Child's ſake, and for the Fever. Abate the Diet in the firſt months, let the Diet be little, in the middle and laſt months let it be larger.

Queſt. 2. *Whether may a Woman with Child be let Blood.*

5 *Aph.* 50. *Hippocrates* ſaith, *If a Woman with Child be let Blood ſhe will miſcarry, and if the Child be older, the ſooner.* This is to be underſtood of great bleeding, which was pints in his time, but now we go by ounces.

Therefore if bleeding be required in a Fever, or the like, and the Woman with Child be in ſtrength, you may boldly let blood upon theſe Conditions; 1. That you take not Nouriſhment from the Child, let it be little; and if you will take more, do it the the ſecond time leſt you weaken. 2. Open not the Foot, nor the Baſilica, but the Mediana, 3. Before you bleed, ſtrengthen the Child by Applications to the Navel. And if they abort in a Fever, you muſt impute it rather to the violence of the Fever, than to the bleeding; and you uſed the neceſſary help for preſerving the Mother. But it is ſafer in the firſt, than in the laſt months, becauſe the Child needs a further Diet.

Amat. Luſi. c. 5 cur. 27. rod. à caſt. 3. de morb. mul.

You may alſo open a Vein in a Woman with Child that hath no Diſeaſe, to prevent Abortion, when there is much blood, in the fourth or fifth month, eſpecially if they have no Fever, and are ſtrong, as *Celſus* ſaith, *A ſtrong Child, and luſty old Man, and a healthy Woman with Child, may be ſafely let blood.* And *Hippocrates* forbids bleeding only leſt the Child ſhould want nouriſhment.

L. 2. c. 10.

Queſt.

Queſt. 3. *Whether may a Woman with Child be purged?*

You muſt not give ſtrong Purges, leſt their force which moveth the humours, ſhould reach to the Womb and caſt out the Child. Therefore you muſt not purge Women with Child in all diſeaſes, nor at all times, but only in the fourth month 'till the ſeventh, and that ſparingly: And if the matter ſwell and abound, as *Hippocrates* ſhews. For the danger from the turgent matter is eaſily avoided thereby, for it will be purged with more eaſe, than when it is fixed and quiet. 1. Therefore only purge in an acute diſeaſe. 2. From the beginning of the fourth only to the end of the ſixth. Uſe no vehement Medicine, nor very bitter, as Aloes, which is an enemy to the Child, and opens the mouth of the Veſſels; nor Coloquintida, nor Scammony, nor Turbith, but uſe Caſſia, Manna, Rhubarb, Agaric and Senna; but Diacydonium purgers are beſt with a little of the Electuary of the juyce of Roſes. 1 *Aph.* 1.

If there be a chronick diſeaſe, ſhe may alſo be purged ſafely, eſpecially if ſhe be uſed to it, and ſtrengthners be applied to the Navel.

Queſt. 4. *Whether purging or bleeding is moſt dangerous for a Woman with Child?*

We ſhewed in the laſt Queſtion the neceſſity of purging, and its danger by the great motion of humours, which if it reach the Womb, cauſeth Abortion, becauſe it cauſeth pain in the Belly, and provokes the Terms. But bleeding diſturbs the humours leſs, nor doth hurt any way, but by taking nouriſhment from the Child. And this you need not fear if there be too much Blood. Therefore purging is more dangerous than bleeding.

Queſt. 5. *Whether it is lawful to cauſe an Abortion to preſerve the* Mother?

A Chriſtian may not cauſe an Abortion for any cauſe, for it is wicked; and the Gentiles in *Hippocrates*'s time never allowed it; they could not hinder Conception, much leſs would they deſtroy it when made. Nor muſt the Mother be preſerved by the loſs of the Child: *For we muſt not do evil that good may come thereby.*

But if to preserve the Mother, the Physicians purge or bleed, and the abortion follow, the fault is not in the Physician that intended it not, but in the weakness of Nature, and of the Child; and it is better to preserve the Mother, than by neglecting the lawful means, let both die. Also the dead Child must presently be thrown out.

Quest. 6 *Whether are Clysters, Diuretics and Sweats proper for Women with Child?*

Though Women deny Clysters to them, yet if they have been used to them, they may be given in a small quantity, such as only mollifie and supple; nor do they more hurt than Lenitives.

Diuretics, or things that provoke Urine, are not safe, because they provoke the Terms. You may not give gentle Sweats, for Nature will receive strength by the casting off their Enemies. You must use alterers that are proper, as is Syrup. Take *the Juyce of unripe Grapes about the beginning of* September, *three Gallons, add Pomecitrons or Limons bruised, half a Pound; boyl them till they are soft, and strain them, and with half a pound of Sugar make a Syrup.*

CHAP. IV.

Of *the Symptoms that befal Women with Child in the first* Months.

THey are loathing Meat, Pica or evil Appetite, Pewking, Vomiting, Belly-ach, Flux of the Belly, Tooth-ach, and Head-ach, Giddiness.

These all come from the stoppage of the Terms, especially in a Cacochymy or evil Juyce; for it goes to the Stomach, and so to the Head. First, They
5. *Apho.* 45. loath Meat, which *Hippocrates* saith is a sign of Conception. And this is when the Child takes the purest Blood, and leaves the impure, which gets into the Mouth of the Stomach, and infects it, and hence comes the loathing of some sorts of Meats.

Sometimes this ceaseth of it self; but if there be danger of

of a Conſumption in the Mother, leſt the Child ſhould be in danger for want of Food, give a gentle Vomit or Stomach Pills, with things that ſtrengthen the Stomach. As, Take *Conſerve of red Roſes half an ounce, of Betony an ounce, preſerved Quinces three drams, Aromaticum Roſatum half a dram; Pearl prepared half a ſcruple, with Syrup of green Ginger and Quinces, make an Electuary.*

Anoint the Stomach with Oyl of Maſtich, Mints, Quinces, Wormwood, Mirtles, *&c.* Give aſtringents and powerful things with meat, and let it be roaſted rather than boyled.

Pica is when they deſire ſtrange and abſurd things, as Coals, Aſhes, *&c.* As ſhe that longed for her Husbands Fleſh; and though ſhe loved him very well, ſhe killed him, eat part, and powdered up the reſt. Of this Diſeaſe we ſpake in the third Book.

Juyce of young Vine-leaves, with Syrup of Quinces, is good againſt this: or the Water that drops in *May* from the Vines. This keeps the Child from ſuffering by the Mothers Appetite.

Or this Spirit. Take *Citron-Pills, Oranges, Piony-roots as much as you pleaſe, and Malmſey; digeſt them ſome days, then beat the roots and peels, add more Malmſey, and diſtil them.*

The third is loathing and vomiting, from an evil vapour or humour in the Stomach from blood retained. If vomiting give her eaſe, ſtop it not, but leave it to Nature, it will ceaſe after a Month or two. If it be with trouble, give a gentle vomit, or ſtrengthen the ſtomach, or give a little Rhubarb.

The fourth is pain of the Belly, for wind and humours about the Womb, that go to the Guts, diſcuſs them as in Chap. 3. *Of the Cholic.* *Hippocr.* 5. *Apho.* 34. Avoid moiſt Fomentations, give Cinnamon-water, or ſpiced Wine.

The fifth is a looſneſs, which muſt be ſuddenly ſtopt, leſt it cauſe an Abortion. Firſt give a gentle cleanſer and ſtrengthener, as Rhubarb with Syrup of Roſes ſolutive,

lutive, the Quinces at the firſt courſe at Meals; and Rice, Starch, Almonds, Conſerve of Roſes, Quinces; apply to the Navel a Pultis of Quinces, Maſtich, Nutmegs, Mace, Cloves.

The ſixth is the Tooth-ach, from a ſharp humour from retention of the Terms that goes to the root of ſome Tooth, and hurts the Membranes. It ceaſeth commonly of it ſelf, yet if it be great, uſe a Plaiſter of Maſtich and Tacamahacca to the Temples, and hold in the Mouth the Decoction of Fern roots, Cinquefoil, Snake weed, Sage, Mulberry-barks, *&c.*

The ſeventh is Head-ach; when the Vapours from Terms ſtopt, aſcend and twitch the Membranes of the Brain, it muſt be repelled and abated with Lenitives, of which in *Lib.* 1. *Part* 3. *Sect.* 1. *Cap.* 3. of *Head ach.*

The eighth of the Megrim, from the Vapours diſturbing the Spirits that go to the Head by the Veins and Arteries, or by the Gullet. If it ceaſe not, diſcuſs Vapours, and ſtrengthen the Brain inwardly and outwardly, as in Vertigo.

CHAP. V.

Of the Symptoms in Women with Child in the middle Months.

THey are Cough, Heart beating, fainting, watching, pains in the Loins and Hips, and Bleeding.

1. The Cough is from a ſharp Vapour that comes to the jaws and rough Artery from the Terms, or from a thin part of that blood gotten into the Veins of the Breaſt, or falling from the Head to the Breaſt. This endangers Abortion, and ſtrength fails from watching; therefore purge the humours that fall from the Head to the Breaſt, with Rhubarb, Agaric, and ſtrengthen the Head as in a Catarrh, and give ſweet Lenitives, as in a Cough.

2. Palpitation of Heart, and fainting, is from Vapours that go to it by the Arteries, or from Blood that aboundeth, and cannot get out at the Womb, but aſcends and oppreſſeth the Heart. Uſe Cordials, as in Syncope, inwardly and outwardly.

If

If it be from too much Blood, as in Plethory, open a Vein.

3. Watching is from dry ſharp Vapours that trouble the animal Spirits. Then uſe Friction, and waſh the feet at Bed time, and give Syrup of Poppies, dried Roſes, Emulſions of ſweet Almonds, and white Poppy-ſeeds.

4. There is pain in the Loins and Hips from the weight of the Child, or from the Terms ſtopt, or growth of the Child, that ſtretcheth the Ligaments of the Womb and parts adjacent; if there be Plethory, bleed. If it be from weight of the Child, hold it up with ſwathing Bands about the Neck.

5. There is flux of blood at the Womb, Noſe, Hæmorrhoids, from plenty, or from the weakneſs of the Child that takes it not in, or from evil humours in the blood, that ſtir up Nature to ſend it forth. Alſo the Veſſels of the Womb may be broken or torn by Motion, fall, cough, or trouble of Mind. This is dangerous, of which *Hippocrates* ſaith, The Child cannot be well; if it be from Blood only, there is leſs danger, ſo it flows by the Veins of the neck of the Womb, for it takes away Plethory, or takes not nouriſhment from the Child. 5. *Apho.* 62.

If it be from the weakneſs of the Child that draws it not, Abortion often follows, or hard Travail, or ſhe goes beyond her time. If it flow by the inward Veins of the Womb, there is more danger by the openneſs of the Womb. If it come from evil Blood, the danger is alike from Cacochymy, which is like to fall upon both. If there be Plethory, open a Vein warily, and uſe Aſtringents. As, Take *Pearls prepared a ſcruple, red Coral two ſcruples, Mace, Nutmegs, each a dram; Cinnamon half a dram, make a Powder, or with Sugar, Rouls; or give this Powder in Broth.* Take *red Coral a dram, Pearl half a dram, precious Stones, each half a ſcruple; red Sanders half a dram, Bole a dram, ſealed Earth, Tormentil-roots, each two ſcruples; with Sugar of Roſes and Manus Chriſti, with Pearl ſix drams, make a Powder.*

You may ſtrengthen the Child at the Navel. If there be a Cacochymy alter the humours, and (if you may) evacuate. You may uſe Amulets in the Hands, and about the neck. In flux of Hæmorrhoids, beware of the pain. Let her drink hot Wine with a roaſted Nutmeg.

CHAP. VI.

Of the Symptoms that are in the laſt Months.

1. THE Urin is ſtopt from ſuppreſſion of the neck of the bladder. Let her then lie down, and let the bladder be fomented with a Bag of Pellitory, Parſly-roots, Mallows, Linſeed, and the like, or uſe the Catheter.

2. The Belly is bound from a hot and dry Liver, when the Child draws all the moiſture to it, or preſſeth the Guts. Let her then uſe Moiſtners, as Butter, Mallows, Borage in Broaths; or Clyſters in a ſmall quantity.

3. The Veins appear in the Hips and Legs as various only, then keep them from walking, and let their feet be laid upon a ſtool.

4. The Legs ſwell from ſerous Blood, but this goes away with the After-birth, and is the ſigns of a female Child; but if ſhe cannot walk, foment with Lye made of Vine-branches and Wine, or with a decoction of Origan, Penny-royal, Chamomile, Calamints. Or,

Take *Bean and Lupine flour, each two ounces; Tartar an ounce, Pidgeons dung half an ounce, with ſteeled-water and juice of Coleworts, make a Pultis, Rub and waſh the feet with ſalt water in which Chamomil, Origan and Dill where boyled.*

5. The ſkin of the Belly is cleft with ſtretching after the fourth Month; therefore uſe looſning Liniments to keep off deformity, as marrow of Veal, and Sheeps-legs, Oyl of ſweet Almonds, Hens-greaſe.

6. The water gathered in time of being with Child, between the Membranes that hold the Child, comes forth too ſoon, becauſe the Membranes are broken by leaping,

or

or a Contuſion. This makes difficult Birth, for that water was to moiſten the parts. Therefore let her keep a good Diet, and ſtrengthen the Child inwardly and outwardly.

CHAP. VII.

Of Weakneſs of the Child.

THIS is either from weak Seed, or little nouriſhment or bad, cauſeth many Diſeaſes in the Child.

To hinder Abortion and Death of the Child, know rightly the weakneſs, as *Hippocrates* ſaith, *They that will abort, have firſt Breaſts that fall away*, which is from want of nouriſhment in the common Veins of the Womb and Breaſts. *Hippocrates* hath a ſecond ſign, which is this: *If a Woman with Child is weak.* 3. If the Terms flow often, the nouriſhment is taken from the Child. 4. A Mother often and long being ſick ſhews, that her Child is weak, becauſe her Blood is not good, and the bad humours with the Blood go to nouriſh the Child, which makes him ſick. 5. When the Mother hath a flux of the Belly, the Child is weak. 6. When it begins to move, and is ſcarce felt, it is weak.

5. *Aph.* 53. 5. *Aph.* 52. *Hippocr.* 5. *Aph.* 56.

If it be from theſe cauſes, take them away and ſtrengthen the Child; firſt feed the Mother high with Meats of good juyce, and ſweet Almonds ſteept in Honey, Raiſins, Quinces; outwardly thus: Take *Malmſey three pints, diſſolve it in Oyl of Nutmegs by expreſſion half an ounce, add powder of Cloves, Rue, each half an ounce; Roſe, Sage, Marjoram, Penny-royal water, each a pint; Aquavitæ three ounces*: Dip Spunges in it, and apply them under the left Breaſt, to the Arm pits, Hams, Pulſes, Soles of the Feet; and when they dry, wet them again.

CHAP. VIII.

Of Crying in the Womb.

CHildren have sometimes cryed in the Womb, as *Fabricius* saith in his Epistle to his Brother *James Fineel*; and *Wieridic* of Monsters, writes thus: *In this City of* Bressa *a Child was heard to cry in the Womb three days before the Travail; when he was a Man, he was miserable with Poverty and Diseases, till he died, Andreas Libavius* writes the same, and others.

Some say, it portends evil to the Mother, or Child, or Country.

It is a Voice by the Expulsion of the Air through the rough Artery, and some Air may be in the Cavities from Vapours or Spirits, as in Eggs when Chickens pip in them. And if the Child have a rough Artery, Lungs, and Breasts, which are the Organs of breathing Sound, and the Child is strong, there is no hindrance, but it may utter a Voice. But something, whatsoever it is, must stir it to make this noise.

BOOK IV.

SECT. 6.

Of Symptoms that happen in Child-bearing.

CHAP. I.

Of Child-bearing in general.

WHEN the Child can no longer be contained in so small a place, being grown, and requiring more nourishment, it kicks and breaks the Membranes and Ligaments that held it, and the Womb by an expelling faculty, sends it forth with great straining, and this is called **Travail.**

It

It is either natural or not natural, legitimate or illegitimate. The natural is when the Child comes with the Head forward and Heels upwards, with Hands and Arms to his Thighs, and ſo the other parts eaſily follow, then the Amnios is broken, and the water that was laid up in the time of being with Child flows forth, and moiſtens the paſſages, then the Child with more force breaks the Acetabula, from which the Secundine is ſeparated, and the other Membranes are broken, and the Blood flows into the cavity of the Womb, and the Child gets out by its expulſive faculty with ſuch force, that it ſeems to fall rather than be expelled, and the Bones of the Privities muſt needs be divided.

That which follows the Birth is above human Capacity; namely, The tranſpiration of the Navel-veſſels and Lungs, and Heart in the Infant, and why Nature ordered it, of which *Galen* elegantly in the 15th Book, *Of the Uſe of Parts*, and 6th Chapter.

There is alſo a legitimate Birth, when it is according to the Law of Nature; and an illegitimate, when it is before or after the time.

Hippocrates ſaith, That a Birth in the ſeventh Month is vital and legitimate. And it is ſooner from the ſtrength of the faculty and matter fit for Formation, yet it is commonly weak, except the ſeventh Month be compleat. *Lib. de ſeptim. parem.*

Of the eighth Month *Hippocrates* ſaith thus: *None lives that is born in the eighth Month, becauſe it cannot bear the two Afflictions to follow*; but the reaſon of the Arithmeticians is better, that ſay, an even Month is unperfect.

The nine or ten Months are the beſt, as *Hippocrates* ſaith, *A Child is born in ten Months at the fartheſt*, and ſo ſays the wiſeſt *Solomon*. Some ſay that a Child may be born in the eleventh Month, and *Peter Apponenſis* was ſo born; and ſome ſay, they have been born in the fourteenth and fifteenth Month: but rare things are not to be counted the Law of Nature. *Lib. de natura pueri. Lib. Sapient.*

Generally Phyſicians agree with *Hippocrates*, though ſome diſſent.

CHAP. II.

Of Abortion.

Lib. de cornib.

IT is the excluſion of a Child not perfect nor living, before Legitimate time. This time is defined by *Hippocrates*; *Whatſoever Conceiveth, doth it within ſeven days, but they are properly Abortions that come before the ſeventh day; and though ſome are in the fifth and ſixth Months that have lived, yet that muſt not derogate from the common Law of Nature.*

Some differences of Abortion are from the time and bigneſs of the Child. For that which is caſt out is little and round, without diſtinction of Members at firſt, like a Grape. Sometimes as long as a Finger, and Members may be diſtinguiſhed. And ſometimes the Child is almoſt perfect.

The Cauſes.

3. de natur. fac. cap. 12.

The immediate Cauſe, is the expulſive faculty ſtirred up, and that is done by three means from *Galen*, from the weight, bigneſs and pain. There are more cauſes, which we ſhall place in two Ranks. The firſt is of the manner of the Cauſes that provoke the expulſive faculty. The other is that which findeth out theſe ways by all the cauſes.

The expulſive faculty is provoked by the Child being weak, either from evil Seed, or being dead. The Child is weak for want of Food, and from the Mother's Diſeaſes, either in her whole Body, or in the Womb, or parts adjacent that conſent, as Fevers, Inflammations, Fainting, Convulſions, Pain, Vomiting, Sneezing, Coughs, that move the Spirits and Humours, and ſhake the Child, and ſtir up the Nature to expel it.

Alſo ſtraitneſs of the Womb cauſeth Abortion, by which means it cannot contain a great Child. Alſo

ſhortneſs

ſhortneſs of the Navel-Veſſels, which *Fabricius* firſt obſerved.

The outward cauſes are cold Air after hot and moiſt, which get into the Womb, and provokes it, and hurts the Child. The Aſtrologers add the malignant aſpect of the Stars; alſo too much or too little Meat. Great watchings, purging, and flux of Blood by the Womb and Hemorrhoids. Alſo violent Motion, as leaping, carrying of Burdens, ſtrokes on the Belly or Back. Alſo Paſſions, as Anger, Fear, Sorrow. *Cent.* 2. *obſ.* 50.

Alſo bleeding, purging, faſting, ſmell of Brimſtone or Aſhes, Hoofs burnt, or ſtink of ſnuff of a Candle.

The Signs.

If the Breaſts be leſs, or much Milk flow from them, or ſhe feel much and often pain about the Belly or Loyns, that go to the Pubes and Os Sacrum, with a deſire of thruſting forth in the Womb. If the Child change its place, and if it fall lower when it was in the middle of the Belly, there is fear of miſcarrying.

The Prognoſtic.

It is dangerous always, becauſe it is with violence, there are alſo great Symptoms; they are in leſs danger that have already brought forth a Child; therefore the firſt is moſt dangerous, and the Mouth of the Veſſels are torn, and they commonly become barren. Abortion is more dangerous in the ſixth, ſeventh, and eighth Month, becauſe the Infant being greater, cauſeth greater pain, and breaks the Ligaments worſe.

To preſerve from Abortion.

Conſider the Conſtitution before ſhe is with Child, and prevent every cauſe. If it be like to come from Plethory, before Conception open a Vein, and after Conception, in the fourth or fifth Month in the Arms.

If it be from Cacochymy, purge the whole Body, and purge the Womb with Peſſaries, and ſtrengthen it; of which in the cold and moiſt diſtemper of the Womb.

If

If ſhe have conceived, open a Vein before the time be uſed to abort; if there be a Cacochymy, purge gently at times. If there be a cold diſtemper of Body by flegm that hurts the Womb, give the Decoction of China or Sarſa, with ſtrengthners of the Child.

Avoid the external Cauſes of Abortion, and if they have done hurt, help it preſently. Let not the Belly be bound; if the Child be weak, remove the cauſes of weakneſs, and ſtrengthen it. Uſe things that ſtrengthen the Womb and Child, as Coral, Kermes-berries.

Or, Take *Magiſtery of Coral a dram, Pearl prepared half a dram, Ivory ſhaved a dram, Maſtich half a dram, grains of Kermes a dram, Manus Chriſti with Pearl two drams, make a Powder.* If the Abortion be at hand, and the pains encreaſe, give this Powder with a rear Egg. Or, Take *Conſerve of red Roſes two drams, red Coral, and Maſtich, each a ſcruple, give it preſently.*

Uſe the Counteſſes Oyntment outwardly to the Loyns, Reins, Pecten and Perinæum. Or, Take *Oyl of Roſes, Myrtles, Maſtich, Quinces, each two ounces, Oyl of Mints an ounce, Bdellium diſſolved in Vinegar, liquid Storax, each two ounces; Oyl of Nutmegs by expreſſion a dram, with Wax make an Oyntment.* Of the ſame with Pitch, Roſin, Colophony, you may make Plaiſters. Let her hold a Load ſtone in her hand, or tie it to her Navel, or wear an Eagle ſtone under her Arm-pits, or Coral Jaſpar, Smaragds, Diamonds. If theſe will not keep the Child up, you muſt give over Aſtringents, and uſe Lenitives,

Queſt. *Whether the ſtraitneſs of the Womb is the cauſe of Abortion?*

Lib. de ſuper. lib. de ſteril. *Hippocrates*, 1. *de Morb.* ſaith, *That the Womb may cauſe Abortion, if they be windy, thick, great, or little*: And he ſhews in another place, That Abortion may be from the ſtraitneſs of the Womb. And in another

ther place he ſaith, *If a VVoman in the third, fourth, or fifth Month miſcarry often, and at the ſame time, it is becauſe the VVomb will not ſtretch.* And *Galen* confirms the ſame, and it ſtands to reaſon, for natural Birth is when the Womb cannot contain the Child for its growth. Therefore if it be preternaturally too little, it is the cauſe of Abortion. And though Nature hath made the Womb to hold the Child, yet if it be not made large enough, it cannot contain it; ſo the Stomach is ſometimes ſo ſtrait, that it cannot hold an indifferent quantity of Meat, as others can.

3 *De nat. fac.* c. 12.

CHAP. III.

Of the Signs of natural Birth, and the Manner and Government of ſuch as bring forth.

AT the time of her being to be delivered, let her take heed of Aſtringents and Thickners, but let her eat Meat of eaſie Concoction, and of good Juyce, and ſit every fourth day in a hot Bath of Mallows, Fœnugreek, Linſeed, Mugwort and Camomil-flowers; and after let her Back, Loyns, Belly and Privities be anointed with the Mucilage of Althæa-ſeed, and Oyl of Lilies, and let the Child be ſtrengthened.

But when ſhe hath pains from the Navel to the Groyns, and in the Back, then the Ligaments and Veſſels are broken, by which the Child grows to the Womb. And becauſe the Womb violently ſtrains to diſcharge it, the membranous Fibres are extended, and commonly there are very great pains and throes, or the Child will not be born; and it is an evil ſign when the throes ceaſe, becauſe the expulſive faculty is weakened. And let not the Miſwife provoke throes 'till the time.

When the Membranes are broken, the Water flows out, that comes from the Urine and Sweat of the Child, firſt little, then more, then wateriſh Blood, and the Orifice of the Womb begins to open to let out the Child.

And

And before the time, you must not provoke throws: Then let the Midwife put her Finger into the Orifice of the Womb, and she shall perceive something round and hard as an Egg. Let her not lie on her Back flat, but with her Back up, that she may breathe more freely.

After the Child is born, you must press the Blood in the Navel vessels, towards the Navel of the Infant, and take heed that you lose not much Blood in cutting of the Navel string, for it hath destroyed weak Children, and you must labour to fetch out the Secundine with the Child; and if it be in the Womb, anoint your hands with warm Oyl, and put them into the Womb, and fetch it out.

CHAP. IV.

Of Natural hard Travail.

THough Child-bearing since *Eve*'s Sin is ordained to the painful as a punishment thereof, yet sometimes it is more painful than ordinary.

The Causes. The first is from the Mother, and the expulsive Faculty. 2. From the Child, 3. From the Passage. From the Mother as when the Womb is weak, and the Mother is not active to expel, from weakness or diseases, or want of Spirits, of which *Hippocrates*.

5. *Aphor.* 55. It is from the Birth when they are Twins or more, and both strive to go forth at a time; or if the Child stick to a Mole, or be so weak that it cannot break the Membrane; or if it be too big all over, or in the head only, or if the Navel-vessels are twisted about his Neck.

Fabric. cent. 3. *obs.* 57. It is from the passages, when the Membranes are thick, the Orifice too strait, and the Neck of the Womb is not open sufficiently, as in such as labour of the first Child, or are very fat. The passages are pressed and strained by Tumours in the adjacent parts, or when the Bones are

too

too firm and will not open, then the Mother and Child are both in danger; or when the paſſages are not ſlippery, or when they are broken too ſoon by reaſon of the thin Membranes, or the Water flows forth ſooner than it ought.

The Signs. You may know hard Travail by faint throws, that come at a great diſtance. And you muſt conſider all things concerning the Mother, Womb, and Child.

The Prognoſtic. In hard Travail, the Mother and Child are in danger, and the Peritonæum ſometimes breaks with the Skin from the Privities to the Arſe-hole. If a Woman be four days in Travail, the Child ſcarce eſcapes.

The Cure. All things that move the Terms are good to make eaſie delivery, as Myrrh, white Amber in white Wine or Lily-water two ſcruples or a dram; ſome give a drop of Oyl of Amber in Vervain Water, or a ſcruple of mineral Borax, or half a dram, but begin with gentle things, as a ſpoonful of Cinnamon-water. Or, Take *Caſſia Lignea, Dittany, each a dram; Cinnamon half a dram, Saffron a ſcruple; make a Powder, give a dram.* Or, Take *Borax mineral a dram, Caſſia Lignea a ſcruple, Saffron ſix grains, give it in Sack.* Or, Take *Caſſia Lignea a dram, Dittany, Amber, each half a dram; Cinnamon, Borax, each a dram and half; Saffron a ſcruple, give half a dram.*

Or give ſome drops of Oyl of Hazle in convenient Liquor, or two or three drops of Oyl of Cinnamon in Vervain-water; ſome prepare the Secundine thus: Take *the Navel-ſtring and dry it in an Oven.* Take *two drams of the Powder, Cinnamon a dram, Saffron half a ſcruple, with juyce of Savin make Troches, give two drams, or waſh the Secundine in Wine, and bake it in a pot, then waſh in Endive-water and Wine.* Take *half a dram of it, long Pepper, Galengal, each half a dram; Plantain and Endive-ſeed, each a dram and a half, Lavender-ſeed, four ſcruples, make a Powder.*

Or, Take *Labdanum two drams, Storax, Calamint, Benzoin, each half a dram; Muſk and Ambergreaſe,*

each

each ſix grains; make a Powder, or Troches for a fume: Or uſe Peſſaries to provoke the Birth Take *Galbanum diſſolved in Vinegar an ounce, Myrrh two drams, Saffron a dram with Oyl of Orris make a Peſſary.* An Oyntment for the Pecten and Navel. Take *Oyl of Keir two ounces, juyce of Savin an ounce, of Leeks and Mercury, each half an ounce; boil them to the Conſumption of the juy e, add Galbanum diſſolved in Vinegar half an ounce, Myrrh two drams, Storax liquid a dram, round Birthwort, Sowbread, Cinnamon, each half a dram; Saffron a ſcruple, with VVax make an Oyntment.*

Alſo ſneezings provoke the Birth, and Amulets, as a Snakes-skin about the middle, the Eagle-ſtone bound to her Thigh.

5. *Aphor.* 35.

Levi. Lemn. de oc. nat. mir. lib. 4. *c.* 12.

If weakneſs be the cauſe, refreſh her with Wine and Sops to the Noſe, Confect. Alkermes, Diamoſc. Diamarg.

If there be Twins, let the Midwife order them with her hands, and help the foremoſt.

If the paſſages be not ſlippery, uſe an emolient Fomentation, and Oyl of ſweet Almonds, Hens or Ducks Greaſe, *&c.* If the Belly be bound, give a Clyſter or Suppoſitory.

When Medicine will not do it, break the Membrane with the Fingers dipt in Oyl, or cut them.

Ætius tetra. 4 *c.* 23.

When the Child is ſtill born, let the Midwife chew Spices, and blow in its Mouth, or drop Aqua-vitæ in it, or anoint it with Honey.

CHAP. V.

Of a vicious diſorderly Birth, or difficulty preternatural.

IF the hand come not forth firſt, and the hands and feet are upwards, there is an ill Birth.

Hippocrates

Hippocrates reckons two Cauſes; the largeneſs of the Womb, and diſorderly motion of the Mother from pain, alſo the thickneſs of the Membrane, which when it cannot break with the head, it attempts to do with the feet and hands. *The Cauſes.* *Lib. de nat. pu.*

The Midwife may perceive in what figure the Child comes forth. *The Signs.*

All diſorderly coming forth is dangerous to Mother and Child; but there is leaſt danger when both Feet come forth, this is called by the Latins *Partus Agrippinus*. *The Prognoſtic.*

Let the Midwife reduce it into the Cavity of the Womb when it comes not forth right, and place it right. *The Cure.*

When the Feet cannot be thruſt upwards, let the Midwife ſupple the Parts with Oyl, and take hold of the Arm, and help it and give Sneezings.

Let her always labour to put the Child in a right poſture by moving it with her hand, or taking the Mother from the Bed, and compoſe her in ſuch a poſture as may bring the Child into a right poſture, and that ſoon.

CHAP. VI.

Of a ſlow Birth.

THIS is when the Child is longer coming forth than ordinarily; of this *Maſſa* writes, That a *Venetian* Matron conceived by a Husband of ſeventy Years of Age, and brought forth a Child in the fifteenth Month, blind and without hands, which lived five Months. *Epiſtol. lo. 2. 29. epiſ.* *Cardanus* writes, That his Father ſaid, he was born in the thirteenth Month. And *Mercurialis* writes thus: *That it was never ſeen or written, that a Woman had a live Child four Years in her Belly*, &c. but theſe are rare and miraculous. *Conſil. 58. ad Chriſt. Volcken.*

The

The cause is the weakness of the Seed, and want of heat in the Womb, which makes the expulsive faculty weak.

CHAP. VII.

Of a Child dead in the Womb.

WHEN at the time of Child birth, there is pain and breaking forth of Water, which ceaseth presently without delivery, the Child remaining in the Womb, then the Mother or Child dies, or both.

The Causes. When the Travail is vehement from divers causes, they may also cause no Birth. for either the more she may lose her strength, and the Child not come forth, or both may die.

And if the Child be weak, and move little, or the Mother may be weak and the Child great, the Travail is hard, and doth die; or if the Child come not forth in a right posture.

Fabri. cent. 1. obs. 64. & 67. Or if the passages are ill proportioned, as when the Bones of the Pubes do not give way, or when there is Schirrhus or other Tumour that straineth the passages, there is no delivery.

Or the Child dies by a Disease for want of nourishment, or a fall, stroak, or leap, or passion in the Mother.

The Signs. Search if the Child be living or dead; for if it be dead it will hurt the Mother by rotting; and if the Mother die, and Child be alive, take it ought before the Mother be buried.

A Child is known to be dead, if the Mother and Midwife perceive no motion, but it is raised by any strengtheners given; and when the Mother moves from side to side, it moves like a stone; or when the Face and Lips of the Mother are pale, and her extream parts livid; and the Breasts that were Plump, are fallen; her Breath stinks, water and stinking Matter flows from the Womb; there

there is a Fever, horrour and fainting, or Convulſion; if the Secundine come forth before the Child.

If a dead Child be not preſently taken out, the Mother is in great danger; there are great Symptoms, and ſtrange diſeaſes, of which ſee *Francis Rouſſet* and others. *The Prognoſtic.*

When the Child comes not forth in time, and is alive, it muſt be taken out by the Midwife or Chyrurgeon, by cutting the Belly and Womb, of which in the Chapter following. If it be dead, you muſt drive or take it out before it ſtinks, either by Medicines or Chyrurgery. *The Cure.*

The Medicines are ſuch as ſtir up the expulſive Faculty, but they muſt be ſtronger than before, becauſe the motion of the Child ceaſeth; as Take *Savin, round Birthwort, Troches of Myrrh, Caſtor, each a dram; Cinnamon half an ounce, Saffron a ſcruple; give a dram with Savin water.*

Or, Take *Borax, Savin, Dittany, each an ounce; Myrrh, Aſarum roots, Cinnamon, Saffron, each half a dram; make a Powder, give a dram.*

Purge firſt, and put her in an Emollient Bath, and anoint about the Womb with Oyl of Lilies, ſweet Almonds, Chamomile, Hens and Gooſe-greaſe.

Foment to get out the Child with a Decoction of Mercury, Orris, wild Cowcumber, Stæchas, Broom-flowers. Then anoint the Privities and Loyns with Oyntment of Sowbread. Or, Take *Coloquintida, Agaric, Birthwort, each a dram; make a Powder, add Ammoniacum diſſolved in Wine, Ox-gall, each two drams; with Oyl of Keir make an Oyntment.*

Or this Peſſary. Take *Birthwort, Orris, black Hellebore, Coloquintida, Myrrh, each a dram powdered; add Ammoniacum diſſolved in Wine, Ox-gall, each two drams*; Or make a Fume with Aſſes hoof burnt, or Galbanum or Caſtor, and let it be taken in with a Funnel.

If theſe will not do, uſe Chyrurgery. It is done with the hand only, or with Inſtruments, of which *Ægineta* and *Ætius.*

Charles

Lib. 6. c. 23. tetrab. ſerm. 4. cap. 23. *Charles Stevens* ſhews how to uſe the hand without Inſtruments. When you know the Child is dead (ſaith he) place the Woman in the beſt poſture, and tie her ſo very faſt, *&c.* ſee the reſt.

John Bauhin takes the ſame courſe out of *Schenks* Obſervations. And becauſe the ſtrength faileth, refreſh her, and abate pain, cheriſh the torn parts, and prevent Symptoms.

Lib. 5. cap. 2. de diſſect. part. co por. human. To take away pain, and ſtrengthen the parts, foment with the *Decoction of Mugwort, Mallows, Roſemary, Wormwood, Mirtles,* St. *John's worth, each half an ounce; Sperma Ceti two drams, Deers-ſuet an ounce, with VVax make an Oyntment.* Or, Take *VVax four ounces; Sperma Ceti an ounce, melt them, dip Flax therein; and lay it all over the Belly.* In ſome Countries Women will not permit theſe, but leave all to God.

CHAP. VIII.

Of the Cæſarean-Birth.

THE Belly and Womb are cut ſometimes to take out the Child, and this is called the *Cæſarean Birth*, and they that live are called *Cæſar*: It is done in three caſes.

1. When the Child is dead, and the Woman alive.
2. When the Woman is dead, and the Child alive.
3. When both Mother and Child are alive.

Enchirid. conſul. medic. p. 188. This is ſeldom, becauſe either Medicines do it, or it is taken out by other Chyrurgery, or the work is left to Nature. *Matthias Cornax* hath a Hiſtory of one that carried a dead Child in her Belly four Years; it was taken out by cutting the Womb and Belly, and the Mother lived, and conceived with Child after; ſhe fainted not at the time, and the Wound grew together without ſtitching; and her Terms after came in good order,

order, and ſhe had a luſty Boy 'till the ſecond of *June*. The Surgeons that had cut her afore, were ſent for, and the old Orifice was open, and the Mother and the Women preſent would not yield to the ſecond cutting Therefore her ſtrength failed, and the Chyrurgeon took out a compleat Child, but it was dead.

There are more Hiſtories of live Children cut out of their Mother's Bellies being dead. And *Roderick à Caſtro*, ſaith, That an Infant cannot live in the Mother's Womb being dead, except it be taken out at the very time of her departure, or while there are vital Spirits, becauſe when the motion and life of the Mother ceaſes, the life of the Child alſo ceaſeth; yet is his Argument of no force, becauſe the Child hath its proper Soul, and if it be well, it may live a while in the Womb without benefit from the Mother, as it doth when it is delivered. But take heed it be not ſuffocated in the Womb, and keep the Mothers mouth open, and let the Midwife never move her hand from the Privities, 'till the Chyrurgeon have taken it out; and you may know that the Child is alive, when the Mother is dead, by its leaping. *Charles Stevens* ſhews the way of taking out a dead Child.

Plin. lib. 7. hiſt. nat. c. 90. Rod. à Caſtro, lib. 4. de morbis mul. c. 1. Agen. lib. 5. epit. 2. 11.

Lib. 3. de diſect. part. cor. hum. c. 1.

When a live Child is cut out of the Belly of a live Mother, it is done only leſt the Mother or Child, or both ſhould die.

And this may be done, and both preſerved, which is plainly demonſtrated by *Francis Rouſſet*, in his Book of this ſubject, ſo that there is no doubt of it. For firſt he ſhews the neceſſity of the Operation, and next the poſſibility of it, ſhewing that the Muſcles of the Belly, the Peritonæum and Womb may be cut without hazard of Life.

Thirdly, He confirms by Hiſtory what he proved by reaſon, and ſhews that many wounds of the Muſcles in the lower Belly, Peritonæum and Womb have been cured.

Fourthly,

Fourthly, He propounds many more dangerous cases than the *Cæsarean* Section, which were not deadly in themselves. And then he shews the manner of the Operation, and how it is to be done. Therefore have recourse to his Works, if thou wilt learn it.

BOOK IV.

Sect. 7.

Of the Government of Women in Child-Bed: Of the Diseases that come after Travel.

CHAP. I.

Of the Government of Women in Child Bed.

PResently after she is delivered, labour to make the After-birth follow, of which in the Chapter following; then compose her in Bed, and give her good Food. Let the Air be temperate, rather hot than cold. Let her beware of Cold, that it get not into the Womb, it will cause Torments and Inflammations.

If the Travail be hard, anoint the Belly and Sides with Oyl of sweet Almonds, Lilies, and warm Wine.

Let her Meat be of good juyce and easie Concoction, Hen-broth, Chickens, Capons, Kid, Mutton, and Veal; let her drink thin Wine if there be no Fever, or Cinnamon boyled in Water, the first days drink warm: Let there be no noise about her, and let her not rise too soon; avoid passions, lest the humours be stirred, and fall into some part.

If

If ſhe cannot or will not ſuckle her Child, turn the milk from the breaſt by repellers under the Arm pits, as Unguent of Roſes, Cerot of Sanders, diſſolved in Vinegar, and to the Breaſts apply a Cataplaſm of Bean and Orobus-flower with Oxymel, or foment the Breaſts with the decoction of Mints, Dill, Smallage; or lay the leaves bruiſed upon them.

Before ſhe goes forth, let her bathe with a Decoction of Lily roots, Elicampane, Mugwort, Agrimony, Borage, Roſemary, Chamomil-flowers, Stæchas, Fœnugreek, Linſeed, Citron-peels.

CHAP. II.

Of the Secundine or After-birth, or a Mole that is left after Child-bearing.

THeſe ſtick in the bottom of the Womb, or like a Ball to another part, the Mouth of the Womb being open or cloſed.

The Cauſes. It is not ſafe to cut the After-birth from the Navel 'till both be come forth, therefore draw it out with breaking of the Navel-ſtring; this is retained, becauſe it grows to the ſides of the Womb, or is ſwollen by hard Travail, or becauſe the Navel ſtring is broken by the Infants ſtraining; or from cold Air got in, or from a fright, or from her not having throws fit to exclude it, or becauſe ſhe is impatient, and will not continue in a due poſture.

The Signs. The Midwife will declare it, and the Purgation is not, the Belly ſwells, there is a Fever, and heavineſs and pain in the Belly; there is a ſtink and loathing from ſtinking Vapours, difficult breathing, Suffocation and Convulſion.

The Prognoſtic. Many die from the retaining of it if it cannot come forth; when Matter flows from the Womb, there is hope that they will rot and come away in ſixty days.

First,

The Cure. Firſt let the Midwife draw it gently with her hand, and uſe ſneezing; then burn Partridge feathers to the noſe, and Goats-hoofs, as in the Suffocation of the Womb.

Then uſe things that expel a dead Child, Dittany, Oyl of Wood, *Heracleon* after Preparatives. Or, Take *Marjoram, Chervil, Penny-royal, each a handful; Savin half a handful, Aniſe and Fennel-ſeed, each half a dram; Lovage and Parſley-roots, each three drams; boil them in water for three draughts.* Or, Take *Dittany, Troches of Myrrh, Borax, each half a dram; Saffron, Caſtor, each a ſcruple; make a Powder.* Or, Take *round Birth-wort two ſcruples, Myrrh a ſcruple, make a Powder, give it in VVine.*

Make Peſſaries of Mugwort, Mercury, Sage, Orris in Powder with Oyl of Keir. Or, Take *round Birthwort, Savin, Briony, Ox-gall and Honey, and make a Peſſary.*

The ſtronger are of the Decoction of wild Cowcumbers, Coloquintida, Staphiſacre, Hellebore, Honey and Gall of an Ox.

Fumes are made of Caſſia Lignea, Nard, Mugwort, Savin, Penny-royal, Dittany. Or, Take *Myrrh, Caſtor, Galbanum, each half a dram; Opopanax, Cinnamon, each a dram; with Honey make Troches for to be burnt.*

Then foment the Belly with the Decoction of thoſe Plants. Or, Take *Lupin-meal an ounce, Powder of VVormwood half an ounce, Myrrh, Rue, each three drams; with Ox-gall and Honey make a Cataplaſm.*

If it come not forth, give a Womb clyſter of the Decoction of Sage, Mugwort, Mercury, Calamints, Penny-royal.

If all fail, inject things to ſuppurate into the Womb, and let it be turned to matter, and come out by degrees, and inject ſtrengtheners into the Womb.

Of the Mole left after Child bearing.

You may know it by the ſigns of a Mole mentioned; ſhe hath no eaſe after Travail, there is pain in the Navel, Back, and Groyns, and much clotted blood comes away, and yet ſhe hath no eaſe; the Cure is mentioned before in the Mole.

CHAP.

CHAP.

Of the Purgation after Child-bearing diminiſhed or detained.

THis is not alike in all Women, for in ſome Women the blood is freſh, in others it is wateriſh, choleric, or melancholic: And ſome bleed more than others, according to the Conſtitution and Country. It is either not at all, or too much, or too little.

The Cauſes:

When they are ſtopt or leſſened, the veſſels are too ſtrait, or the blood flows another way, or it is too thick, or the veſſels of the Womb are preſſed from its poſition; the blood is drawn away by paſſions, fears, or goes haſtily to the breaſts.

The Signs

The juſt quantity is not to be defined; when it is ſtopt, the belly ſwells, the pain is in the bottom of the belly and groins; there is Chilneſs and a Fever after it, fainting, weak, ſwift, unequal pulſe; there is ſoot in the Urin. Sometimes the belly inflamed, or ſhe voids blue or black clods of blood.

The Prognoſtic.

It is bad of it ſelf to have any thing left after Child-bearing, and worſe if it ſtays long, and grows melancholic; therefore it is a cauſe of many diſeaſes. *Gal. 1. epid. com. 3. l. 21.*

The Cure.

Firſt, endeavour to evacuate the blood from the Womb by Frictions, Ligatures and Cupping; if they will not do, open a vein in the foot.

Then open the paſſages with external and internal means; anoint the Belly with looſning Oyls, or foment thus: Take *Lily-roots, Birthwort; Briony, Angelica, each half an ounce; Mercury, Mugwort, Penny-royal, Savin, Calamints, each a handful; Tanſey, Chamomil, and Elder-flowers, each half a handful; Fænugreek and Linſeed, each two drams; bruiſe them groſsly, and put them in a bag, and boyl them in VVater and VVine*; lay it to the Privities and bottom of the Belly.

Give emollient Clysters; and if some days are past, purge with Agaric, Rhubarb, Senna. Or, Take *Lily-roots, Althæa, each half an ounce; Birthwort two drams, Pellitory, Mercury, Althæa, each a handful; Calamints, Chamomil, Elder-flowers, each two pugils; Fœnugreek and Linseed, each two drams; boil them to ten ounces strained, add Oyl of Dill, Lilies, each an ounce, Hiera simple half an ounce, Oyntment of Sow-bread three drams, make a Clyster.*

Or give Pessaries that provoke the Terms.

Give things to melt and attenuate the Blood. As, Take *opening Roots three drams, Bettony, Maiden hair, Endive, Schænanth, each two pugils; Anise, Fennel-seed, each a scruple; red pease a spoonful; boil them to a pint and a half, add Cinnamon-water two drams, Syrup of the five Roots three ounces; give four ounces.*

CHAP. VII.

Of too great a flux of Blood after Child-bearing.

The Causes. THat is too much which makes weak. It is Blood abounding which hath been gathered nine Months in the Womb.

The Signs. It is thick, or spends the Spirits, and weakens. There is loathing of meat, pain in the Hypochondria, Belly-ach, weak and often pulse, dark sight, noise in the ears, fainting and Convulsion.

The Prognostic. It is dangerous when long, and with fainting and Convulsion. Therefore observe the Pulse, lest she die suddenly.

Hippoc. 5. *Aphor.* 55. See what Strength she hath, and stop it not suddenly. If it be not very great, order a diet of roasted Hens basted with red Wine, or Pomegranate, of Starch, Almonds, Rice, Quinces, Conserve of Roses, Seeled-water, and make Revulsions; use gentle things, and strengthen the loose passages.

The Cure.

Anoint

Anoint the Belly with Oyl of Roſes, Mirtles, cup under the breaſts and ſides without ſcarification. Apply a Cataplaſm of red Roſes, Bole and Roſe water to the Liver.

Then uſe ſtronger, and give a higher diet often in ſmall quantity, and give Syrups to ſtop Blood. As, Take *old Conſerve of Roſes two ounces, of Tormentil an ounce, of Quinces without ſpices half an ounce, bole, red Coral, each half a dram; with ſyrup of Currans and Coral, make an Electuary.*

Anoint the Belly with the Oyntment of the Counteſs, and other Aſtringents; or uſe Aſtringent Fomentations; or let her take into the Womb a Fume of Maſtich, Frankincenſe, red Roſes, *&c.*

Then open a vein in the Arm, and let blood by degrees, See *Sect.* 2 *Chap.* 6. *Of Overflowing of the Terms.*

CHAP. V.

Of the pains after Travail, and Torments in the Belly.

THeſe are not in the Body, and bottom of the Womb, but in the veſſels and membranes by which the womb hangs, and that goes to the Sides and Belly.

The Cauſes.

They are from a conſtant Labour in Travail, when the bottom of the Womb is prick'd to ſend forth from cold air let into it, or clotted blood detained, or ſharp Blood ſticking to the Womb, and pricking it.

The Signs.

They are in the Womb it ſelf; you may know if they came from cold by what hath been done, and clotted blood will manifeſt it ſelf.

The Prognoſtic.

They weaken much, and are very troubleſom, therefore they muſt be abated.

The Cure.

Firſt, take away the cauſe, or abate the pain, and make that which hurts the Womb fit to be evacuated by theſe Pills.

Take *Cinnamon a dram, Saffron a ſcruple, Diacymini, Diagealngal, Zedoary, each half a dram, make a*

Powder, give a dram in Penny-royal or Cinnamon-Water.

Or, Take *Cummin-seed steepe in Spirits of Wine and dryed again, a dram, Ameos seed and Ginger, each half a dram; Cinnamon a scruple, Castor half a scruple, make a Powder.* If she faint, add Cordial-water. As Take *Diacyminum a dram, Diamargariton frigid, Citron peels, Zedoary, each half a dram, make a Powder.*

If she be choleric, or the humour thin and sharp, cure it as Cholic from Choler. As, Take *Syrup of Violets, Borage, each an ounce, Mucilage, of Quince-seeds made with Violet water half an ounce, water of Borage, Scorzonera, each two ounces; give it at twice.*

Extenuate the humours, and loosen the passages outwardly. Take *Bean flower, Fœnugreek and Linseed, each an ounce; Chamomil flowers, and Cummin-seeds, each half an ounce; boyl them in Oyl of Lilies for a Cataplasm.*

You may fume the Womb with Decoctions of Herbs.

CHAP. VI.

Of the tearing of the Vulva to the Arse, and coming forth of the Womb, Inflammation, Ulcer, Suffocation, and falling out of the Fundament.

Par. Sect. 1. Cap. 1. THE tearing is in hard travail, when the Mother is tender, and the Child great of which before.

Part. 1. Sect. 2. Chap. 15. The Womb comes forth from the violent extraction of the Child or After-birth, by which the ligaments are stretched. The Cure is mentioned, but you must not hinder the after-flux by astringents, let her therefore rest, and lie on her back, with her feet, drawn up with sweets to her Nose, and stinks to the Womb, so the Womb will be retained, and the flux continued; after this is past, you may use Astringents.

If

If there be Inflammation from hard Travel, hinder not the after-flux of Blood by Coolers.

If it turn to an Ulcer, let the after-flux flow, and then cure it.

Suffocation after Child-bearing is from the ſtinking after-blood, which ſends up ſtinking vapours which kill many. It is cured by Friction of the Legs, Ligatures and Cupping with Scarification, applying ſtinks to the Noiſe, as Caſtor, Partridge feathers burnt, Rue. And apply ſweets to the Privities.

You muſt cure the falling out of the Fundament from ſtraining in delivery, as formerly ſhewed.

CHAP. VII.

Of Watching, Doting and Epilepſie of Women in Child Bed.

THeſe are from the motion of the Blood and humours when the after blood flows not kindly, and there is a Fever, of which in the firſt Book. And from vapours ſent from the Womb, there is an Epilepſie, which is cured by Revulſion of vapours and humours downwards, and perfect evacution of the after-blood, which done, all theſe Symptoms ceaſe.

CHAP. VIII.

Of the ſwelling of the Womb, Belly and Feet after Child-bearing.

IT is commonly from cold gotten into the Womb, and the Belly ſometimes ſwells, as if there were another Child.

It is cured by hyſterical or Mother-Fomentations, or with the ſkin of a new ſlain ſheep and hard Wine; if in travel they keep a bad diet, or drink too much, the humours go into wind; and if they fall into the Legs they ſwell, then take heed of much drink; and after the flux

is paſt, make Evacuation with things that expel Wind. As, Take *Coleworts and Chamomil, each as you pleaſe; boyl them in Wine, and foment the parts.* Or, Take *Wormwood, Southernwood, Bettony, Calamints, Origan, Chamomil flowers, Aniſeeds, Rue, Caraway, as much as will ſerve for a Fomentation for the Feet.*

CHAP. IX.

Of Vomiting, Looſeneſs, Belly-bound, and not holding of Urine in Women in Child bed.

Hip. 1. *de nat. mulier.* THey caſt up a crude and indigeſted meat ſometimes, from weakneſs of the Stomach by conſent from the Womb, or from the humours that come to the Stomach, from the parts near the Womb; when the after-flux doth not flow, they ſometimes vomit Blood, or when it is diſordered. For the Blood not getting out, goes to the great Veins and Liver, and in i s hollow part, being plenty and ſharp it opens the Veins, and gets into the Stomach. Sometimes a Vein is broken from hard Travail.

Hip. 1. *de morb. mul.* It is bad of what cauſe ſoever it comes; for the ſtrength will fall, and there will be no matter to make Milk of, if the food be vomited. If other humours, they may cauſe a Fever by their motion. If the Blood be vomited from a Vein of the Liver broken or opened, a Dropſie is to be feared; therefore ſtop it, whatſoever it be in this caſe. If it be of the meat, give that which will be eaſily digeſted, that oppreſſes not the Stomach, which muſt be ſtrengthned.

If bad humours are vomited up, ſtop it not ſo ſoon, but cleanſe with gentle Medicines, and open the way by ſtool.

In vomiting Blood make Revulſion to the lower parts by rubbing, cupping them, or bleeding in the Arm or Ankle, and provoke the After-flux.

The

The flux of the Belly is dangerous if it be great, for it weakeneth, and threatneth to bring a Dyſentery, or Teneſmus, or Sneezing Nor is it ſafe to ſtop it preſently, leſt you ſtop the After-flux with it: If it be from food not well concocted, let her keep a better diet, and let the Stomach be ſtrengthened outwardly. If this will not do, give internal remedies, ſo that they help the Stomach, and hurt not the Womb; as the Decoction of Barley, Syrup and Honey of Roſes. Give Clyſters alſo to temper the ſharp humours and cleanſe.

Or give Syrup of Roſes, Pulp of Tamarinds, or Rhubarb. And Aſtringents of Roſes, Plantane, Tormentil, Quinces, Coral, and the like. If they be wholly ſtopt, the Belly muſt not be bound. But firſt give Rhubarb and Aſtringents outwardly, and provokers of Terms.

Alſo the Belly is bound in Women in Child-Bed, then give a Suppoſitory of Soap or Honey, and after four or five days, give Emollient Clyſters, and Manna or Caſſia.

If they cannot hold their Urine after hard Travail, uſe a Bath of Betony, Sage, Bayes, Roſemary, Penny-royal, Origan, Stæchas, and preſently after anoint with this: Take *fat Puppy-dogs boyled in Oyl of Worms, Lilies, and Foxes, till the fleſh fall from the Bones; then take the Fat, and add Frankincenſe, Storax, Calamint, Benzoin, Opopanax, Mace, each a dram; Oyl of Nutmegs by expreſſion half a dram, with Gooſe-greaſe and Wax make an Oyntment.*

CHAP. X.

Of the Wrinkles of the Belly after Child bearing, and mending of the largeneſs of the Privities.

After the fourth Month, Women prevent wrinkles by carrying a Clout upon the Belly, dipt in Oyl of ſweet Almonds, Jeſamine, Oyl of Lilies to looſen the Skin, that it may ſtretch better without Clefts.

If the Belly be already wrinkled, Take *Sheeps ſuet,*

Goats-ſuet, Oyl of Sweet Almonds, each an ounce; Sperma Ceti two drams, with Wax make an Oyntment. After the flux is paſt, add *Oyl of Maſtich, or Roſes; or make Ætius his Cataplaſm.*

Tetrabl. 4. Serm. 4. 112.

CHAP. XI.

Of Fevers and acute Diſeaſes in Women in Child-Bed.

THey have often continual Fevers. The firſt is the Fever of Milk about the fourth or third day from the motion of the Blood from the Womb to the Breaſts; it is not of many days continuance, and is not dangerous.

But take heed you miſtake not a putrid Fever for a Milk-Fever, for labour and pain ſometimes inflame the humours, and cauſe putrefaction; and though the Symptoms appear not the next day after delivery, yet there may be the beginning of putrefaction from the heat of the humours in Travel, eſpecially if the after-flux be ſtopt, from which time you muſt count the beginning of the Diſeaſes. For a Fever cannot be long concealed, nor the motion from Travel laſt long; therefore it is probable the motion is ceaſed, and the Fever comes of another cauſe, which I ſhall declare preſently.

The Cauſes.

They are the ſtoppage of the After-flux, or the diminiſhing of it, or the foul humours that were gathered in the time of being with Child, and ſtirred in Travel. Too great purging of the After Blood or Lochia ſignifies Cacochymy, or a Fever that will come long after Travel. If the Lochia flow not in due time, or be ſtopt, then the Blood and foul humours go back to the great Veins and Liver, and make a putrid Fever, or inflame thoſe parts.

Hipocra. 1. epid. tex. 21.

The Signs.

A Fever from Milk comes the fourth day, and there is heavineſs of back and ſhoulders,

ſhoulders, and the Lochia flow well, if not, there is the ſign of a Fever. If the humours putrifie in the Womb, there is foul ſtinking matter voided, the Belly is ſwollen, and is pained when touch'd. If the Fever be not from Milk, and the Lochia flow, it comes from bad humours, eſpecially if when ſhe was big with Child, ſhe kept not a good diet.

A Fever from Milk is without danger, and ceaſeth the eighth or tenth day; that which comes from ſuppreſſion of the Lochia or After-flux, is dangerous and often deadly, except there follow a flux of the Belly. If black ſtinking matter flow from the Womb, they eſcape: If the Fever come from a Cacochymy before Delivery, it is worſe, becauſe it argues much humours, which Nature cannot diſcharge by the After-flux, and the ſtrength is dejected by hard travel. *The Prognoſtic.*

A Fever from Milk requires only good diet, and ſweating muſt not be hindred for it cures. That which is from ſtoppage or diminiſhing of the Lochia, muſt be cured by provoking the after-flux, or by another evacuation inſtead of it; as purging, bleeding in the foot to provoke the flux, or by ſcarifying the Thighs and Legs, after cupping, while the time is, that the after-flux ſhould not be afterwards. For if that time be paſt, if Strength permit, open a Vein in the Arm, and bleed plentifully. *The Cure.*

For purging; ſome purge them in a Pleuriſie after the ſeventh day, but beware by reaſon of the weakneſs after travel; and becauſe purges may hinder the after-flux, which is dangerous, it is good to evacuate only by the Womb; but if the flux of Blood ceaſe, and Nature would purge ſomething from the Womb, you may give a gentle purge of Rhubarb, Caſſia, Manna, Syrup of Roſes, Senna. *Valer. lib. 5. obſ. 10. merc. 4. de morb. mul. c. 1.*

Alterers are thus to be ordered: Avoid too cold and ſharp things, leſt the evacuation by the Womb ſhould be diſturbed by cold things.

The Diet. Let it be thin in the firſt day of lying in, then thicker, and ſo increaſing; take heed of too much drink, eſpecially of cold drink.

Queſt. *What Veins are to be opened in Women that lie in, and have a Pleuriſie?*

They have Symptomatical Fevers alſo from Inflammation of the Pleura, Jaws, or Liver; becauſe ſome of the foul humours are ſent to ſome private part, and make an Inflammation, to which the Fever is joined, and the cauſes are as before mentioned.

If there be a Pleuriſie, ſhe is in great danger. The Queſtion is, whether ſhe muſt bleed above or below? I ſay thus: Firſt, this Fever is not properly Symptomatical, but primary, and hath the Inflammation its aſſociate, while Nature ſends part of the matter to the Pleura.

Secondly, Note, That Nature is in error while ſhe ſends the vitious humours, which ſhe ſhould expel by the Womb, to the Pleura.

Thirdly, Note, That the vitious motion of Nature is not to be helped, therefore which ſhould be done, if you ſhould preſently open a Vein in the Arm; but the Blood is to be voided by the Womb, which is Natures way.

Fourthly, If the Pleuriſie be not abated by opening a Vein in the Ankle for Revulſion, but the Symptoms continue or increaſe, you muſt not continue to open the Veins beneath, becauſe they evacuate not from the part affected, which is neceſſary in ſuch a dangerous diſeaſe. It is a ſign that the matter is faſtned to the part, that it cannot again be brought to the Womb by Revulſion. Therefore then you may open a Vein in the Arm on the ſame ſide, to evacuate and drive the Blood from the part or thereabout, or ſhe will be in danger of Death.

And fear not, that Nature will be taken from her ordinary motion towards the Womb thereby, for the Vein that was opened in the Foot, prevented that; and if you fear any danger, you may prevent it by frictions and cupping of the Legs, while you let Blood in the Arm.

An

And you may give Clyſters, that may cauſe the humours moving upwards, to come down, and looſen the paſſages of the Womb, that Blood may flow out the better.

As, Take *Pellitory of the Wall, Mallows, Althæa, red Coleworts, each a handful; Chamomil flowers half a handful, Fœnugreek and Linſeed, each half an ounce; boil them in Water, to a pint ſtrained, and lenitive Electuary an ounce, Diacatholicon or Caſſia half an ounce, Oyl of Violets two ounces, make a Clyſter.*

If the Fever abate, and the time of the flux of the Lochia be paſt, give a gentle Purge.

Cure the reſt as an ordinary Pleuriſie, only take heed that while the after-flux laſts, you give no binding Medicine.

Alſo ſhe may have a Quinzy while ſhe lies in, while the vitious matter flows to the Jaws. The Cure of which bleeding is to be done as in the Pleuriſie, but the reſt is to be done as in the Quinzy.

And if the Liver be inflamed by the motion of the humours to it, you muſt bleed as in the Pleuriſie and Quinzy. Yet it is not ſo needful in the Arm as in the Pleuriſie, by reaſon of the greater diſtance of the Liver from the Arm, for the Pleura and the Breaſt are nearer, and conſent more with the Arms, but the Vein in the Leg is nearer to the hollow Vein, as the diſtribution of the upper Veins to the Arms.

The reſt of the Cure of the Inflammation of the Liver, is in *Lib.* 3. only obſerve that you muſt not uſe too great Coolers or Binders in Women in Child-Bed, but things that are of thin parts, leſt the flux called *Lochia* or After-Blood, ſhould be ſtopped.

BOOK IV.

SECT. I.

Of Diseases of the Breasts.

CHAP. I.

Of the encreased number of Breasts, and greatness extraordinary.

Card. l. 8. *c.* 43. *de rerum varice Cabrol. obs.* 7.

THough Nature hath ordained two in all Women; yet some have Breasts like Men; others have had two on each side that had Milk.

The figure of the Breasts is round, pointed at the Nipple a little. It ought not to be soft nor hard, but of an indifferent bigness; and it is better they be indifferent, though they hold not so much Milk, lest they be subject to Cancers and Inflammations, and when they are too big, they have not a temperate heat.

The Causes of over great Breasts, is much Blood, and the strength of heat attracting and concocting it; these are remote causes, but the immediate cause is the largeness of the passages and loosness, which is in the first conformation, and furthered by idleness, much sleep, and few Terms, and often handling of the Breasts, by which the Blood and the Heat is drawn to the Breasts.

The Cure.

It is easier to keep them from growing great, than to abate them when too big; with good Diet and Topics that repel by cooling, and binding, and drying. As, Take *Mirtle-leaves, Horse-tail, Plantane, Mint, red Roses, each a handful; Pomegranate flowers two Pugils; boyl them in red Wine, and Vinegar, and with a Spunge apply it to the Breasts,* and let it dry; or apply Hemlock bruised with Vinegar.

Or,

Or, Take *Powder of Comfrey-roots two drams, Pomegranate-flowers, red Roſes, Frankincenſe, Maſtich, each half an ounce; Barley flour, red Oaker, each an ounce and half; with Roſe-water, the white of an Egg, and a little Vinegar, make a Cataplaſm.* Theſe may be laid to the Breaſts, and under the Arm pits to aſtringe the Veſſels, and hinder the Blood from flowing to them.

Hemlock, Henbane and other Narcotics are forbidden, becauſe they weaken the natural heat, and hinder the breeding of Milk.

Dryers and Diſcuſſers are good in Women that have great Breaſts after weaning, to conſume the moiſture. As, Take *Bean and Orobus-meal, each two ounces and half; Comfrey-roots in powder half an ounce, Mints three drams, Wormwood, Chamomil flowers and Roſes each two drams; boyl, and add two ounces of Oyl of Maſtich, make a Cataplaſm.*

The Breaſts are too little, when the flux of Blood to the Breaſts is hindred, diminiſhed, intercepted, revelled, or turned another way; or when the Blood is not drawn by the Breaſts, as in a dry Liver-famine, much Labour, or in Watchings, Fevers, and other diſeaſes that conſume the Body. The ſame is when the radical moiſture of the Breaſts is conſumed.

You muſt remove the cauſe that breeds it, and often friction will attract Blood, and foment with warm water, in which Emollients have been boyled with White-wine, and then anoint with Oyl of ſweet Almonds, or of Indian Nuts.

Looſneſs of the Breaſts is cured by Aſtringents.

CHAP. II.

Of the ſwelling of the Breaſts with Milk.

WHen the Milk carrying Veins are too full, the Breaſts ſwell all over, or in part, and are pained by ſtretching, and red. Sometimes the Milk congealeth, and is a hard Tumor.

The

The cauſe is abundance of Milk or Blood that makes it, or the weakneſs of the Child that cannot ſuck, or becauſe he is weaned.

It often ceaſeth without Remedies. Sometimes it is an Inflammation, or the Milk hardens to a Tumour.

The Cure. You muſt hinder the breeding of much Milk, of which hereafter, and conſume that which is bred; in Women that give ſuck, the Child will draw them, or a Puppy. Or uſe a Glaſs to ſuck with; they who will not give ſuck, may uſe this: Take *Barley meal, of Lentils, Althæa roots, Chamomil flowers and Mints, each half an ounce; Agnus-Caſtus-ſeeds two ſcruples; boil them in Wine, add a little Vinegar, Oyl of Dill two ounces, make a Cataplaſm.*

CHAP. III.

Of Inflammation and Eryſipelas of the Breaſts.

SOmetimes the Tumour in the Breaſt is Inflamed from Blood; for though plenty of Milk cauſe an Inflammation, Blood is the immediate cauſe; for Milk, as it corrupts and grows hot, increaſeth pain, and ſo the Blood ſtaying in the ſmall capillary Veins, being out of the Veſſels, is hot, putrid, and inflamed. There are other cauſes, as ſtrokes, falls, ſtraitneſs of Cloaths, and other hurts of the Breaſts.

The Signs. A hard and red ſwelling ſhews Inflammation with beating pain, and a Fever.

The Prognoſtic. Theſe Inflammations are commonly without danger, but becauſe the Breaſts are ſo looſe, and have many kernels, and little heat, they turn to Cancers and Scirrhus.

The Cures. If you fear a great flux of blood will increaſe the Inflammation, let Blood in a Plethoric Body. But if it come from ſtopping of the Terms or After-flux, firſt open the Vein in the Ankle, and ſcarifie the Legs, then (if need be) open the Arm.

If

If bad humours coming to the Breaſts, nouriſh the Inflammation, give a gentle Purge of Manna, Senna, and the like. If the Blood be too hot, or mixt with hot humours that help the motion of the Blood, uſe Alterers as Lettice, Endive, Purſlane, Plantane, Water-Lilies, and the like.

Uſe Repellers after theſe, but ſuch as are weak and not too cold, as a Clout dipt in Water and Honey, with Oyl of Roſes applied to the Breaſts. Or, Take *Lettice, Purſlane, each a handful; red Roſes half a handful; boyl them in Water, add Vinegar two ounces, make an Epithem.*

To be a skilfull Phyſician, ſtudy my *Sennertus, Platerus, Riverius, Bartholinus*, and *Riolanus*, of the laſt Edition.

Or, Take *Nightſhade, Lettice, each a handful; boyl them, ſtamp them and add Barley-meal two ounces, powder of Chamomil flowers half an ounce, Oxymel, Oyl of Roſes, each a dram; make a Cataplaſm.*

When the beginning of the Inflammation is paſt, add diſcuſſers with your Repellers. As, Take *White Bread crums, Barley flour, each an ounce and half; Bean and Fœnugreek flour, each half an ounce, powder of red Roſes and Chamomil-flowers, each two drams, boyl them, add Roſe vinegar an ounce, Oyl of Roſes and Chamomil, each an ounce, make a Cataplaſm.*

At length uſe only Diſcuſſers. As, Take *Bean flower, and of Lupines, and of Fœnugreek, and Linſeed, and powder of Chamomil-flowers, each an ounce; make a Cataplaſm.*

If the matter grow hard, uſe Emollients and Attenuaters. As, Take *Mallows a handful, boyl them till they are ſoft, and powder of Linſeed, Althæa and Chamomil flowers, each an ounce; boyl them again, add Oyl of Jaſmine an ounce, make a Cataplaſm.*

If it tend to ſuppuration, lay a Plaiſter of Diachylon. Or, Take *Mallows and Althæa, each half a handful; boyl them till they are ſoft, ſtamp them, and add powder of Althæa-roots two ounces, powder of Line and Fœnugreek-*

Fœnugreek-ſeeds each an ounce; Leaven half an ounce; add Ointment of Althæa two ounces, make a Cataplaſm.

When there is matter, and the Impoſthume breaks of its own accord, it is well: otherwiſe open it with a Lancet, or ſome ſharp Medicine, and let out the matter, and then cleanſe it thus: Take *Turpentine, Honey of Roſes, each an ounce; Mirrh a ſcruple.* The Ulcer will be hard to be cured, except you dry up the Milk in the other Breaſt, by reaſon of much Blood that will flow thither to breed Milk.

Quett. *Whether the Inflammation of the Breaſts be from Blood alone, or from Milk alſo?*

The Inflammation and Swelling in Women in Childbed upon their Breaſts, is from the afflux of too much Milk, and it is with redneſs and pain, and beating or pulſation; and it is not only from Blood, for tumors (as in other parts) are ſeldom pure or unmixed, but there are other humors with it. Therefore it is certain, that when the Blood is drawn by heat or pain, or comes of it ſelf to the Breaſts, and begins to corrupt, the Milk alſo may be corrupted.

Of the Eryſipelas of the Breaſts.

This Eryſipelas is from fright or anger, and it turns preſently to a Phlegmon, and is cured as the Inflammation of the Breaſt.

Lay no cold aſtringent Repeller, or fat things, but things that ſweat, as Harts horn, ſealed Earth; Carduus muſt be given with Elder-water, to diſcuſs that thin Blood that cauſeth the Inflammation. Apply outwardly hot a Pledget dipt in Elder-water.

CHAP. IV.

Of the Oedema of the Breaſts.

THis flegmatic tumor is in cachectic Women that have the white Fever; it is cold and white, and pits, becauſe the part is looſe and ſpungy.

Are

Are a looſe tumor, almoſt inſenſible of pain and the finger laid on, leaves a pit. It is larger when the Terms are at hand, and abateth when they are paſt. *The Signs.*

If it come from a Cachexy, and a diſeaſe of the Womb, it is dangerous; but it commonly ends by reſolution, or diſſolved. *The Prognoſtic.*

The Cure is by dry and hot means; and if It is from a Cachexy or want of Terms, they muſt firſt be removed; then uſe Topics that diſcuſs and reſolve, and ſtrengthen, let them be but temperately hot, leſt you diſcuſs the thin, and leave the thick, which will cauſe a Schirrhus. *The Cure.*

Make therefore Fomentations of Lixivium of Vine and Colewort aſhes, and Sulphur, or a Decoction of Hyſop, Sage, Origan, Chamomil flowers. Then anoint with Oyl of Chamomil, Lilies, Bayes. Or Take *Barley flour, four ounces, of Linſeeds, Fœnugreek, Dill, Chamomil-flowers, each half an ounce; Althæa-roots an ounce, with Oyl of Chamomil and Dill make a Cataplaſm.*

CHAP. V.

Of the Scirrhus of the Breaſts.

IT is a hard tumor without pain, from Melancholy gathered in the Veins that flow to the Breaſts; or it is thick flegm dryed. Sometimes both humors are mixed together, or more, which makes a baſtard Scirrhus. And if burnt humors abound moſt, it turns to a Cancer; and if Melancholy be moſt, it is not a Scirrhus, but a Cancer.

There are two ſigns of a true Scirrhus, hardneſs, and want of pain, if it be fixed. It is ſometimes white, ſometimes black or blew, as the humor is. If it be a baſtard Schirrhus, there is heat and pain; and if they increaſe, it turns to a Cancer, and the Veins grow blew about, and begin to ſwell. *The Signs.*

The

The Prognostic. The bigger and harder it is, the more hard it is to be cured. If hairs grow upon a Scirrhus, it is incurable, and it easily turns to a Cancer.

The Cure. After Universals, and the Cause is removed from the Womb, or the whole Body, let the containing cause be softened, made thin and discussed. But beware of things. First, That the thin parts be not discussed by too hot Medicines, and the thick left, for so it will be two incurable, and as hard as a stone. Secondly, That you ferment not the matter by moistening Emollients, so that it turn to a Cancer.

The ancients either used none, or a drying, or a moistening Medicine only. You must either use Moisteners and Emollients with Digesters by turns or mixed.

Inst. l. 5. Tit. sec. 1. c. 6. Foment with the Decoction of Mallows, Althæa, Fœnugreek and Linseed, Brank-ursine, and Chamomil-flowers. Then anoint with Oyl of sweet Almonds, Chamomil, Hens-grease, Veal-marrow, Oyntment of Althæa. Or apply this Cataplasm: Take *Althæa, Mallows, Brank-ursine, Fennel tops, each a handful; boyl them soft, stamp them, add Barley and Bean flour, Linseed, powder of Althæa-roots, Chamomil flowers, each an ounce.* Or lay on the great Diachylon Plaister; and that of Frogs. Then sprinkle Wine upon a hot stone, and let the Fume be received. And apply a Plaister of Ammoniacum dissolved in Vinegar.

If it be a bastard Scirrhus, you may fear a Cancer. Then after Universals and Bleeding, take away the disposition of the Bowels that breeds black humours.

If you fear a flux of humours, use Oyl of Roses, and Juyce of Plantane; and if there be heat, stir them first in a Leaden Mortar, till they change their Colour, then add Cerus, Litharge, each three ounces, with Wax make an Oyntment.

CHAP.

CHAP. VI.

Of the Glandules or Kernels in the Breaſts being ſwollen, or of the Scrofula and Struma in the Breaſt.

Celſus ſaith, The Struma and Scrofula in the Breaſt, are rare, *The Cauſes.*

It is from a thick humour, flegm or melancholy. Struma is with pain ſometimes, and is like a Cancer, or ſeems to turn to a Cancer, but continues many Years at a ſtand. But let the cauſe be what it will, it comes from the ſtoppage or diſorder of the Terms, by reaſon of the great conſent of the Womb with the Breaſt.

The Glandules or Kernels are to be felt, though not before there is one great unmoveable tumour, and the reſt are ſmall. *The Signs.*

It is hard to be cured for two cauſes; the earthineſs of the matter, and the deep lying of it. They which are near the skin, are eaſily diſſolved. *The Prognoſtic.*

After purging and bleeding, uſe Emollients and Diſcuſſers that are ſtrong, as in Schirrhus. *The Cure.*

Take *Orris roots three ounces, boyl them in Oxymel, ſtamp them, add Turpentine, Oyntment of Althæa, each three ounces, Mucilage of Fœnugreek-ſeed an ounce.*

Or, Take *roots of Althæa two ounces. Briony-roots an ounce, Orris roots half an ounce; boyl them ſoft in White wine, ſtamp them, add Ammoniacum diſſolved in Vinegar, and Bdellium diſſolved in Wine, each an ounce, with Pitch and Wax make a Plaiſter.* If it cannot be diſcuſſed, ſuppurate or cut it, but this is troubleſom and dangerous.

CHAP.

CHAP. VII.

Of the Cancer of the Breasts.

6. *Aph.* 38. HIppocrates saith, *That an occult Cancer is better not cured than cured; for if cured, they presently die, but if not they live long.* Many Women have lived long with good order of diet, having a Cancer, as if they had no diseases, so saith *Willian Fabricius*, and that if the Cancer be not Ulcerated, they may live forty Years without pain; *Cent.* 3. *Obs.* 87. and if you lay on Emollients and Suppuraters, they die in half a Year.

The Causes. The Breasts are spungy and loose, and therefore Cancers breed often there, but the cause is from the Womb, when they are of a hot and dry constitution with burnt Blood, and when the Terms stop, and then the humors flie to the Womb and make a Cancer, either with, or without a tumor aforegoing.

The Signs. A Cancer that ariseth of it self, is hard to be discerned at first, for it is a little tubercle, no bigger than a pease, and grows up by degrees, and spreads out roots with Veins about it. And when the skin is eaten through, it is a stinking Ulcer, and the Lips are hard, and the matter black.

The Prognostic. It is hardly or never cured, because the black humor that causeth it, is very troublesome, and hath a peculiar malignity, which is fermented and made worse with Emollients and suppuraters, which loosen the Vessels, and delate them, so that the humors flow easier to the part, and the corrupt humours get easier to the parts adjacent, and infect them.

The Cure. A Cancer not Ulcerated, is to be let alone, by the counsel of *Hippocrates*. But let Blood and purge melancholy often. But use no Topicks that may rot or provoke that part, but things that by Experience take away pain; as Night-shade

ſhade-water, Snails boyled, and Frogs in Oyl and with aſhes of Frogs made into an Oyntment, or Medicines of Lead.

As, Take *Oyl of Roſes two ounces, juyce of Nightſhade berries an ounce and half, Ceruſs waſhed, Sugar of Lead, each a dram, Pompholygos half an ounce; mix them in a Leaden Mortar, till they are thick.*

Or uſe Cray-fiſh aſhes, and the aſhes of the inward rind of an Aſh-tree, or Herb Robert.

Arcæus teacheth how to cut them out, and then burn the part, if they be deep and ulcerated. But *Fabricius* ſhews, that you muſt burn after to conſume the reliques and ſtop the blood; after it is cleanſed, Take *Herb Robert, Verbaſcum or Moulin, Scabious, Caprifolium, or Honey ſuckles, Dill, Mans greaſe, each equal parts, burn them, take three ounces, and with ſix ounces of Nightſhade-water in a leaden Mortar, mix them.* *Lib. 2. De cur. vulner. c. 3. Cent. 3. Obſ. 87.*

After cutting out the root, purge melancholy often, and provoke Terms or Hæmorrhoids, leſt it return.

Give Treacle, Mithridate, with juyce of Borage, Sorrel, Cray fiſh broath, and Aſſes-milk.

This Water is good againſt all Cancers. Take *Moulin-roots, Clowns all heal, each two ounces; Dopwort, Ceterach, Herb Robert, Agrimony, Tormentil, Scabious, Avens, flaxweed, each a handful; Nettle ſeed three drams, Elder and Roſemary-flowers, each a pugil; boyl and ſweeten them with Sugar.* Foment, and waſh the Cancer with one part of it, and let the dreggs be applied as a Pultiſs. *Ant. Chaltmeteus.*

Fuchſius his bleſſed Powder. Take *white Arſenick that ſhineth not like glaſs an ounce, powder it; pour Aquavitæ upon it, and pour it off, add freſh Aquavitæ every third day for fifteen days.* Then Take *roots of great Dragons gathered in* July *or* Auguſt, *ſliced and dried in the wind, two ounces.* Thirdly, Take *bright clear Soot of the Chymney three drams, make a powder.* Keep it cloſe ſtopt in a glaſs, the older the better, uſe it not 'till after a Year.

For

For a palliative Cure, keep it from increasing, and take away pain with this Water. Take *Scrophularia-roots, and Herb Robert, each a handful, Lambs tongue, Night-shade, Bugloss, Borage, Purslane, Eye-bright, Bettony, each half a handful; a Frog and two whites of Eggs, with Quince-seeds and Fœnugreek, each an ounce; Rose and Eye bright-water, each a pint; distill them in a Leaden Still.*

Use not Cancers as other Ulcers, for Emol-
Lib. 6. lients, Healers and Drawers exasperate and kill
c. 30. with great pain.

CHAP. VIII.

Of Ulcers and Fistula's of the Breasts.

After Universals, dry up the milk, and if the Breasts hang down, bind them up, that the humours flow not down, and move not the Arm on that side. Then cleanse it with Decoction of Rhaphontick, Zedoary and Agrimony. Heal thus: Take *strong Wine five quarts, Rhoris obsoniorum, Cyprus-nuts, each four ounces; green Galls two ounces; boil them to the Consistence of Honey.* If you fear a Fistula, enlarge the Orifice, and take away the Callus, and heal it as an ordinary Ulcer.

CHAP. IX.

Of straitness of the Passages of the Breasts.

When the Veins and Arteries are not wide enough to contain blood to be turned, there is no milk.

The Causes. They are stopt by thick humours, as the vessels of the Womb are, the cause is the stoppage of the terms, or hard tumors in the Breasts that stop or press.

When the nipple hath no hole for the Child to suck, it is from the birth, or a wound or a scar after an Ulcer.

There

There is little Milk, and the Breaſts pine. If the Breaſts ſwell, and Milk cannot be ſuckt out, the fault is in the Paps, or the veins of Milk. *The Signs.*

An obſtruction from groſs humours may be cured. If it be from a Schirrus or Scar after an Ulcer, it is curable, and ſo the Nipple born without a hole. *The Prognoſtic.*

If it be from thick humours, or blood, attenuate it with proper things, as Fennel, Dill, Parſley, Anniſeeds, Peaſe, Rocket-ſeed, or Earth worms made into a Cataplaſm or Fomentation. Often rubbing of the Breaſts, opens the Milk-veins. *The Cure.*

CHAP. X.

Of ſtrange things bred in the Breaſts.

HAirs, Stones, and Worms have been found in the Breaſts. A Worm breeds from putrid Blood, and is like a hair; the ſame may be in the Back and Navel, as I ſhewed. And a good Author writes, That a Woman pained in her Breaſts, could not be eaſed 'till Impoſthumes broke, and Worms came forth. *Bald. Ronſæus miſcel. epiſt.* 10. *Lib. de occ. lt. na. mira. c.* 12.

Levinus Lemnius ſaw Stones that grew in the Breaſt.

CHAP. XI.

Of the Diſeaſes of Nipples.

THEY are either wanting, or lie hid one or both, which hinders giving ſuck. If it be from the Birth, it is ſcarce cured, and alſo when the Nipple is eaten off by an Ulcer.

When they come forth firſt, uſe a ſucking Inſtrument, and then apply Puppy-dogs to ſuck. *Amatus Luſit. cur. med. cent.* 5. *Cur.* 31.

If

If there be no hole from birth, or ulcer healed, it is incurable; if it be a little, often ſucking will enlarge it.

The clefts in the Nipples is an uſual evil, and cauſeth great pain in Nurſes; and if it continue long, it turns to foul Ulcers, that they cannot give ſuck.

To prevent this evil, in the two laſt months of being with child, wear two cups of Wax over the Nipples with a little Roſin.

They are cured thus, with Oyl of Wax, Mirtles, Ointment of Lead, Tutty. Or, Take *Tutty prepared a ſcruple, Alum half a dram, Camphire ſix grains, with Capons-greaſe and Ointment of Roſes make an Ointment.* Or,

Take *Pomatum an ounce and half, Maſtich a ſcruple, powder of Gum-Traganth and red Roſes, each half a ſcruple.* Or,

Take *Ointment of Lead, Pomatum, each half an ounce; Frankincenſe, Bole each half a ſcruple; mix them.*

When the Infant is to ſuck, waſh the Breaſts firſt with White-wine and Roſe-water.

That the Child may ſuck without pain to the Woman, let her have a Tin or Silver Nipple, and cover it with the Pap of a new killed Cow, and let the Child ſuck that.

BOOK IV.

SECT. 2.

Of the Symptoms of the Breaſts.

CHAP. I.

Of want of Milk, and not giving Suck.

THere are many Cauſes of want of Milk, either there is little Blood to breed it, or the milk making faculty in the Breaſt that makes Milk is not right, or the Inſtruments for blood-making are diſtempered. Some-

Sometimes the matter is conſumed by a Fever or faſting, when they loath-meat, or from care or labor, evacuations, ſweats, or looſe Belly. Or from weakneſs of the Infant that cannot draw hard. Alſo ſadneſs, fear, and the like, may hinder blood from flowing to the Breaſts.

The Signs.

Milk is wanting when the Breaſts are flaggy, and ſwell not, and little milk is ſucked out. The ſigns of the Cauſes thus: If it be from the Liver, there will be ſigns of its diſtemper; if from great evacuations that is known; the fault is known to be in the Breaſts, if as oft as they lie-in, they have no milk, and the Breaſts are ſmall and wrinkled; or if medicines to keep down the Breaſts have been applied, ſhe will tell you; or if it be from weakneſs of the Child, or paſſions of mind.

The Prognoſtic.

The inconvenience is little to the Nurſe, but great to the Child; therefore get another Nurſe, or cure her.

The Cure.

To breed Milk, give things that breed much and good blood, of eaſie concoction.

Medicines to breed milk, are Fennel roots, and all green things that heat, and are not very dry, which are few; but infinite are they that hinder milk, as things hot and dry, and cold things.

Theſe increaſe Milk, Roots of Smallage, Seeds of Parſley, Dill, Baſil, Aniſe, Rocket, Earth-worms waſh'd in juyce of Fennel and dried, or burnt in a pot a dram or two, faſting for ſome Mornings, or Cryſtal or Milk ſtone a dram.

Compounds are: Take *green Fennel, Parſley, each a handful; Barley two pugils, red peaſe half an ounce; boyl them, and with Sugar ſweeten them, or in Chicken-broath.* Or,

Take *green Fennel ſix drams, Barley two pugils, boyl them in Broath and ſtrain them.* Or, Take *Fennel-ſeed ſix drams, Aniſe a dram and half, Rocket-ſeed, half a dram; give a dram or two in broath.*

Or, Take *Cows Under ſliced, dry it in an Oven and powder it.* Take *half a pound of it, Aniſe, Fennel-ſeed,*

each an ounce; Cummin ſeed two ounces, Sugar four ounces, make a powder.

Hot Fomentations open the Breaſt, and attract Blood, as the decoction of Fennel, Smallage, or ſtamp Mints applied. Or, Take *Fennel and Parſley green, each a handful; boyl and ſtamp them, add Barley-meal half an ounce, Gith ſeed a dram, Storax, Calamite two drams, Oyl of Lilies two ounces, make a Pultis.*

A Dropax and Synapiſm, or Plaiſter of Muſtard, are good if often changed.

CHAP. II.

Of too much Milk.

THis is when much blood flows to the Breaſts, and the Mother will not give ſuck, or weans the Child, for the Infant cannot ſuck it as faſt as it breeds, when there is much blood, and good Breaſts that cannot make Milk.

The Prognoſtic. If Milk be kept, and cannot be ſucked out by the Child, there are ſwellings, inflammations, pains, curdlings and corruption. Children that ſuck much, if they be full bodied, have a Convulſion,

Ariſt. 7. De hiſt. anim. c. 12.

The Cure. The firſt coming of Milk is not to be ſtopt, but when there is more than the Child can ſuck, it is abated with a ſlender diet of little nouriſhment, as Barley, Pot herbs, water. By letting blood or cupping, or by Repellers to the veins under the arms, above the breaſts

Mints, Calamints, Smallage, Agnus Caſtus, Coriander, Hemlock; to abate Milk, Mints and Smallage are doubted.

Mecur. Plat. Dioſcor. diſſentiunt.

Compounds. Take *Smallage, Mints, Mallows, each a handful; Fœnugreek, Cummin ſeed, each half an ounce; Chamomil, Melilot flowers, each a pugil; boyl them, and foment, add a little Wine, to make a Pultis of them with Bean-flower, and Oxymel.*

Oxymel. Or, Take *Cummin-ſeeds, boyl them in Vinegar, and with a Spunge foment.*

They which will not give ſuck, let them foment with this Decoction. Take *Mallows, Bays, Fennel, Smallage, Parſley, Mints, each half a handful*; *anoint after with Oyl Omphacine.* Then Take *Turpentine waſhed with Wine and Roſe-water three ounces, Eggs two or three, Saffron a ſcruple, with Wax make a Plaiſter,* with a hole in the middle, repeat it always before Supper.

If you fear inflammation by too great a flux of Milk repell with a Cataplaſm of Lettice, Water-Lilies, Poppies, Houſleek. Or, Take *Turpentine waſhed with Mint-water three ounces, Cummin-ſeed, Orris, Mints, each half an ounce*; *Saffron a ſcruple, with Wax make a Cerot.*

CHAP. III.

Of Curdling, and other faults in the Milk.

IF it ſtay long in the breaſts, the thin evaporates, and the hard remains, and hardens the kernels; hence are thick tumours, becauſe the cheeſie part of the Milk is apt to harden. Sometimes Milk is too thick or too thin, ſharp, ſalt, or the like.

The Signs. The tumour from Milk curdled, is known by the plenty of Milk retained that makes cleſts, and pain, and little tumors.

The Prognoſtic. If curdled Milk be ſtrong in the breaſts, it eaſily turns to an Impoſthume and Inflammation.

The Cure. To hinder curdling. Take *Powder of Mints, Coriander-ſeeds each two ounces*; *Oyl of Dill an ounce*; *with Wax make a Liniment.* Or, Take *Oyl of Mints, Chamomil, Dill, Rue, each an ounce.*

To diſſolve curdled Milk, Take *Fennel-roots, Eryngos, each an ounce*; *Mints a handful green Fennel, half a handful, aniſeed a dram*; *boyl them to a pint, add Syrup of the two Roots and Oxymel, each two ounces.*

Foment with the Decoction of Fennel, Dill, Southernwood, Chamomil, Melilot flowers. Fœnugreek, Linſeed, Parſley-ſeed, Smallage, or ſtamp them, or Mints with Butter, apply it. If it be hard, Take *Mints, Colewort, Bran, each a handful; boyl them in Vinegar, and apply them.*

Or, Take *juyce of Smallage, Dill, Coleworts, each a handful; boyl them ſoft and bruiſe them, add powder of Myrrh, Orris, each two drams; Saffron a dram, Oyl of Rue an ounce, Vinegar an ounce and half, make a Pultis.*

CHAP. IV.

Of Milk coming forth at wrong places.

MIlk hath been known to come forth with the Urin, or by the Womb, by which paſſage is the doubt; the ſhort way is from the Breaſt-veins to the Epigaſtric, and ſo from the Epigaſtric to the Hypogaſtric, and ſo to the Womb, rather than from the Pap-veins to the Breaſt-veins, and ſo to the Hypogaſtric, and ſo to the Womb.

CHAP. V.

Of ſtrange things coming forth of the Breaſts.

Schenkius, l. 2. ex obſervat. Bauhini. Amat. Luſit. cent. 2. cur. 21.

SOmetimes matter comes forth of the Nipples when they have long Ulcers, and after the Ulcer is healed it ceaſeth.

Sometimes the Terms have come fourth of the Breaſts at ſet Periods, of which *Hippocrates: When Blood comes forth at the Nipples, there is Madneſs. Amatus Luſitanus* knew two Noble Women that were ſo, and not Mad. And *Hippocrates* doth not ſpeak of the Terms, but of other blood that is hot, and flies to the Head, and cauſeth Madneſs, and part of it goes to the Breaſt,

and

and cauſeth pain and inflammation, which ſhews madneſs at hand.

It is cured by opening the Saphena in the Foot to revel the Blood. *The Cure.*

CHAP. VI.

Of the change of colour in the Nipples, and pain of the Breaſts.

THE change of colour in the Nipples, is not a ſign of the loſs of Virginity, for they are blue in them that give ſuck, black in old Women, and in them that have known Venery, it is natural, and red as a Straberry. Now becauſe there is great conſent between the Womb and Breaſts, if the Womb be diſtempered, the Nipples are diſcoloured.

The pain in the breaſts, is from ſtretching by much milk, and inflammation; or from corroſion and twitching from ſharp matter, as in the Cancer and other Ulcers.

The cauſe of the pain is known from the diſtemper. If it be from much milk, it is a gentle pain. If from inflammation, it is ſtronger. If from a Cancer, it is very great.

How theſe pains are cured, is ſhewed in their Chapters.

BOOK IV.

Part I.

Of the Diet and Government of Infants.

CHAP. I.

Of the Choice of the Nurſe.

THE blood that nouriſheth the Child in the Womb, is turned into Milk to nouriſh him after he is born, becauſe he can eat no ſolid meats. And becauſe from weakneſs or a diſeaſe, the Mother ſometimes cannot ſuckle her Child, ſhe muſt have a Nurſe of good habit of Body, and red complexion, which is the ſign of the beſt temper; and let her not differ much from the temper of the Mother, unleſs it be for the better; let her be between twenty and thirty, well bred and peaceable, not angry, melancholy, or fooliſh; not letcherous, nor a drunkard. Let it not be after her firſt Child, and let not her Milk be too old or too new, of ten months old at the moſt. Let her Breaſts be well faſhioned with good Nipples, that the Child may take them with pleaſure.

Let her keep a good diet, and abſtain from hard Wine and Copulation, and paſſions; theſe chiefly trouble the Milk, and bring diſeaſes upon the Child. If there be a bad humour from high feeding in the Nurſe, let her take a gentle Purge when ſhe gives not ſuck, except the Child be to be purged by the ſame.

Queſt. *Whether is an Infant better nouriſhed by the Mother or by a Nurſe?*

Some

Some ſay by a Nurſe; others ſay, The Mothers Milk is more like the nouriſhment it had in the Womb, which is beſt, except ſhe have a diſeaſe. For he that gave her ſtrength to conceive, travel, and bring forth, will give her ſtrength to play the Nurſe, though ſhe be weak. And honeſt Women will be very obedient to directions, for the good of the Child they love ſo dearly; of which *Phavorinus.* *Lib.* 12. *c.* 1.

CHAP. II.

Of the Conditions of good Milk.

IT muſt be neither too thick, nor too thin, for too thick cannot be concocted, and the thin argues crudities. If it be dropt upon the nail, or a glaſs, and falls not eaſily off as water; if it ſtick too faſt, it is too thick.

Let the colour be white; the more it differs from that, the worſe it is. Let it be ſweet, not ſour, ſalt or bitter, or ſharp. Let it neither ſmell burnt or ſour, for then it will eaſily corrupt in the Stomach of the Child.

CHAP. III.

Of Curing the Faults in Milk.

THE uſual fault is, when it is too thin by reaſon of plenty of Serum in the blood; this nouriſheth little, and makes lean Children that fall into a Diarrhæa or Belly-flux. If it be too ſharp, they are ſcabby.

The Cure. Give hot and dry things, let bread be well baked with Aniſe and Fennel ſeed, roaſt the meat, and give Rice and ſweet Almonds; avoid Fiſh, Sallets, Summer-fruits, much Broath, uſe often exerciſe, and purge Serum or Whey, with Syrup of Roſes and Mechoachan, or Rhubarb, if it be hot or choleric.

If ſerous humors come from the diſtemper of the Liver, amend that, and let cold and moiſt Breaſts be amended with things hot and dry.

Of thick Milk.

It is from groſs diet and drink, or from a hot and dry diſtemper in the Breaſts that turns up the thin blood.

The Cure. Give fleſh of good juyce, and eaſie concoction, Chickens, Kid, Veal, abſtain from groſs food; uſe moiſtners and attenuaters, and if there be thick humors with the blood, let them be evacuated,

Of the ſharpneſs, ill taſte, ſcent and colour of the Milk.

There are divers taſtes, ſcents and colours in milk from variety of diet. Therefore let a Nurſe take heed of fryed Onions, and all ſour, ſalt and ſpiced meats; and let her eat Sallets and Radiſhes, and the like. Let her not be paſſionate. Milk alſo is ſometimes ſalt, ſharp choleric and melancholic.

This breeds dangerous diſeaſes, as wringing in the belly, flux, watching, leanneſs, thruſh and falling ſickneſs.

The Cure. Correct the Blood, and keep a good Diet, beware of things that corrupt the Milk, as ſharp, ſalt things; avoid Anger and other Paſſions and Venery. Good Wine moderately taken by ſuch as have uſed it, takes away the ill ſcent from milk.

If theſe will not do, purge the Cacochymy or evil juyce, with Medicines proper for the humors offending.

CHAP.

CHAP. IV.

Of the Diet and Government of new-born Children.

THE beſt colour in a new born Child, is redneſs all over the Body, that changeth by degrees to a Roſe-colour; they who are white are ſickly and ſhort lived. It muſt cry clear and loud, which ſhews the ſtrength of breath. Obſerve all the parts and figure, and paſſages diligently; let the Midwife handle it gently. Roul it up with ſoft Cloaths, and lay it in a Cradle, and waſh it firſt with warm Wine; give it a little Honey before it ſucks, or a little Oyl of ſweet Almonds newly drawn, that if there be any filth contracted in the Stomach from the Womb, it may be cleanſed, for there is black matter yellowiſh in the Guts, which if not voided, will cauſe an Epilepſie.

Keep it from cold Air, and not too hot; nor in too great light; ſet not a Candle behind it at the head, nor let it ſee the Sun, leſt it be ſquint-ey'd. Let it not be frighted, nor left alone ſleeping or waking, leſt it receive hurt.

Let it ſleep long, carried in the Arms often, and give it the dug, but fill not too much his Stomach with Milk. After four Months looſen the Arms, but not the Belly, and Breaſt, and Feet, but keep them rouled from cold above a year. Let it be often cleanſed from the Excrements of the Belly and Bladder, leſt they cauſe itching or pain, or excoriation.

A little crying empties the brain, and enlargeth the Lungs, and ſtirs up natural heat; but let it not cry too much, for to prevent Catarrhs and Ruptures; but it doth not leaſt hurt before ſucking, and after Concoction.

The firſt months, let it only ſuck as often as it will, ſo the Stomach be not over-charged. Give it change of breaſts, ſometimes the right, ſometimes the left. Afterwards make a Pap of Barley bread ſteept in Water, and boyled in Milk. Let ſtrong Children have it betimes, and not ſuck an hour after; thus it muſt be nouriſht till it breeds Teeth.

CHAP. V.

Of the Diet of an Infant from breeding of Teeth, till it be weaned.

WHen the Teeth come forth, by degrees give it more ſolid food, and deny it not meats, ſuch as are eaſily chewed. When it is ſtronger, let it not ſtand too ſoon, but be held by the Nurſe, or put into a Go-chair, that it may thruſt forward it ſelf, and not fall.

In places where bathing of Children it uſed, let it be waſhed twice a weak, from the ſeventh month till it be weaned.

CHAP. VI.

Of weaning of Children.

WEan it not till the Teeth are bred, leſt when the Eye-teeth come forth, it cauſeth Fevers, and ach of Gums, and other Symptoms.

The ſtrong Children muſt be ſooner weaned than the weak, ſome in the twelfth, ſome in the fifteenth month. It is good to wean them at a year and half, or two years old; but give it not ſuddenly ſtrong food, but bring it to by degrees while it ſucks.

It is beſt to wean in the Spring or Fall, in the increaſe of the Moon, and give but very little Wine.

CHAP. VII.

Of Childrens Diet after Weaning.

Aphor. 13. FOR ſeven years the Diet muſt be ſuch as nouriſheth and cauſeth growth, for *Hippocrates* ſaith, *They cannot endure to faſt, eſpecially if they be witty.* Keep them from paſſions, ſorrow and fear; and cocker them not, but keep them to reaſon. Let them play to temper the affection, but ſo as not to hurt the Body.

BOOK IV.

Part 2.

Diſeaſes and Symptoms of Children.

CHAP. I.

Of Infants Diſeaſes in General.

HIppocrates divides their Diſeaſes according to their Ages: *In new born Children there are Ulcers in the Mouth, Vomiting, Coughs, Watchings, Fears, Inflammation of the Navel,* 5. *Aphor.* 24. *Moiſtneſs of Ears. At breeding of Teeth the Gums itch, and there are Fevers and Convulſions, and a looſe Belly* *Aphor.* 25. *when they breed the Eye-teeth. When they are older, the Tonſils are inflamed,* *Aphor.* 26. *the Vertebræ in the Neck are luxated inwardly; the Breath ſhort, they have the Stone or round Worms, or Aſcarides, Warts, Satyriſm or ſtanding Yards, Strangury, Struma's, and other Swellings.*

They have other Diſeaſes at other times, as Meazels, Small-Pox, the Ligament of the Tongue is too ſhort, chafing.

In the Cure uſe not ſtrong Remedies, nor bleeding, nor purging, but Suppoſitories and Clyſters. As, Take *Violet leaves, Mallows, each a handful; flowers of Chamomil and Violets, each a pugil; boyl them to four or five ounces; ſtrained, add Syrup of Roſes half an ounce, or ſix drams, Oyl of Violets half an ounce, make a Clyſter.*

If it need other Phyſick, give it to the Nurſe, for the purging force is ſent to the Milk, as *Hippocrates* ſaith, *If a Women take Elaterium or wild Cowcumbers, the Child* 6. *Epid. c.* 6.

is

is purged; but you muſt not give theſe to the Nurſe, but gentle things will purge the Infant, if the Nurſe take them.

CHAP. II.

Of Fevers in Children, Meazels, and Small-Pox.

THey are ſubject to all ſorts of Fevers, but they are chiefly a Fever from Milk which putrifies, and turns to choler, and inflames the humors. And when the Teeth break forth, the Gums are inflamed; they have watching and itching pain in the Mouth, and then Fevers.

The Signs. When Fevers come from corrupt Milk, they expel no Teeth, and there are ſigns of corrupt Milk, Belly-ach, many ſtools yellow and green. A Fever from breeding of Teeth hath its proper ſigns.

The Prognoſtic. Theſe Fevers ceaſe when the cauſe is removed; but if corrupt Milk laſt long, it is dangerous.

The Cure. A Fever from corrupt Milk is commonly from Choler; therefore give cold moiſt things to the Nurſe, as Lettice, Endive, Emulſions of the four great cold Seeds, Barley cream. Give no Wine while the Child is in a Fever. Purge the Nurſe gently, with Manna, Caſſia, Lenitive Electuary and Syrup of Roſes.

Give alterers to the Infant, as Syrup of Violets, Sorrel, Citrons, Succory, Endive-water, and of Violet with Sugar.

Anoint the Back-bone with Mucilage of Quinces, Fleabean, with Oyl of Violets, and a little Wax, lay Aſtringents to the Stomach. As, Take *Oyl of Roſes, Maſtich, each half an ounce; red Sanders, Coral, each a ſcruple; with Wax mix it.*

If the Fever come from breeding of it, abate the pain, and give the Alterers, of which Chap. 14. *Of Breeding the Teeth.*

Of

Of Meazles and Small-Pox.

There are Epidemical Fevers at certain times that caſt out Meazles and Small-Pox, of which before. The cauſe is not only from the impurity of the Terms, but from the malignity of the Air, for they are more or leſs, as the Air is purer or impurer. *Lib.* 4. *De fabr.* c. 12.

Sometimes it is infectious, and the humors are ſo corrupt, that Worms breed under the ſcabs, and corrode the bones and internal parts, as hath been ſeen in Bodies opened, dead of this Diſeaſe.

If the Diſeaſe be very infectious, before there is a Fever, it is good to preſerve by change of Air and Antidotes, when many die of it; but when few die, it is not amiſs to let them alone, leſt they have it in a more dangerous time, for moſt will have it; only give a gentle Purge, and fortifie Nature, that ſhe may expel them.

If there be a Fever, uſe no more Preſervatives, but labour to get them forth by Medicines mentioned, and defend the Eyes and Throat, and prevent deformity; of which before.

CHAP.

CHAP. III.

Of the Milky Scab, Achores, and Favi.

THE Milkey Scab is at the first sucking, the Achores are after. The Achores are Scabs not white, and the white Scab is not only in the Face, but all over the Body. The Achores are only in the Head, but they are cured alike.

They are all Ulcers chiefly in the head, with holes that run with matter constantly.

The Causes. *2. De com. po. med. sec. lo. c. 8.*

They come from excrementitious humours, watersh and sharp, mixed of thick and thin, very salt. Therefore they are sometimes yellow, or white, or red, or black, but always salt, and biting and itching, that makes them scratch. They are gathered in the Womb, and from corruption of the Milk.

The Prognostic. *Hipp. lib. de sacro morb.*

The vulgar think they are healthful when they run, because Nature sends them forth, and if they strike in, they cause Diseases and Epilepsies. They cure in time themselves, but if the matter be very bad, it pierceth the Skull.

The Cure.

Dry these not rashly, so they disfigure not the face, nor hurt the Eyes. But drive them forth with Scabious, Carduus Water and Cordials. Use no Coolers, nor Astringents, lest the matter be struck in. Let the Nurse forbear salt and sharp, and spiced things and strong Wine. Prepare the humor with Borage, Succory, Bugloss, Fumitory, Hops, Polypody, and Dock roots. Then purge with Senna, Polypody, Epithymum, Rhubarb, and strengthen the Bowels. As, Take *Conserve of Borage, Bugloss, Violets, Fumitory, Succory each an ounce; Diarrhodon, Diamargariton frigid, Harts-horn, each a scruple; with Syrup of Gillyflowers make an Electuary.* Let the Nurse take every day two drams. Or, Take

Harts,

Harts-horn prepared two drams, Magiſtery of Coral a dram, Diamargaritonfrigid half a dram; give half a dram, or a dram of this Powder. Let the Child be purged with Manna, or Raiſins laxative.

If you fear great putrefaction under the Scabs, and that it will turn to a ſcald Head, or eat the Skull; waſh the Head with the Decoction of Mallows, Barley, Celandine, Wormwood, or with Althæa-roots boyled in Boys Urin, and Barley-water. And then anoint with Oyl of Roſes, bitter Almonds, and a little Litharge. Or.

Take *aſhes of Mirtles and Nut-ſhells, each a dram; Tutty a dram and half, Butter waſhed with Roſe-water an ounce.* Or, Take *juyce of Beets, Celandine each an ounce; Hogs-greaſe two ounces, Sulphur a dram.* Or, Take *Ceruſs, Litharge, each two drams; Pomegranate flowers and Agaric, each a dram; with Oyl of Roſes and Vinegar, make an Oyntment; or waſh with Soap, and then with the Decoction.* When the Skull is bare, uſe Honey of Roſes and Spirit of Wine, and after round Birthwort and Balſom of Peru, and Turpentine with Tobacco-water.

CHAP. IV.

Of a Scald Head.

IF Achores or Favi, laſt long or are ill cured, they turn to a Scald, which is a ſcabby Ulcer that corrodes the Skin and ſtinks; it is called *Tinea* or Moth which eats Garments as this doth the Fleſh. Achores are moiſt Ulcers in the Head and Body. Tinea is a moiſt Ulcer in the Head only.

The immediate cauſe is a ſharp and ſalt humor, melancholic from the Mothers Blood, or bad Milk; it infecteth others, by the colours or caps. *The Cauſes.*

Some are like a bran or ſcurf, with ſcales, ſome are ſlimy, and when the ſcab *The Differences.*

ſcab is off, there appeares red quick knobs of fleſh, like the inſides of Figs, ſome are malignant, ſome not; ſome new, ſome old.

The Signs. There are dry Scabs in the Head, yellow or aſh coloured, that run little, and that which is voided ſtinketh.

The Prognoſtic. It is hard to be cured. If it be new, or the matter yellow, or the like, it is eaſier. An old Scald aſh coloured, and black, is ſtubborn; after cure, the Hair will ſcarce grow there again, becauſe the skin is ſo hard; if it will not grow red after rubbing, there is no hopes of Hair coming again.

The Cure. Firſt, Take off the Scab with cleanſers a little ſharp; and becauſe the humors make the skin dry and thick, moiſten with Hogs-greaſe upon Beet or Colewort leaves. Or, Take *juyce of Fumitory, Coleworts, Docks, and Elicampane, each an ounce and half; Litharge half an ounce, with Hogs-greaſe, Oyl of Rue, and Wax, make a ſoft Ointment.*

When the Child is of Age and ſtrong, make firſt univerſal evacution with Senna, Rhubarb, Agaric; then take off the Scab with Sulphur two drams, Muſtard half a dram, Staviſacre, Briony-roots each a dram; Vinegar an ounce, Turpentine half an ounce, and Bears-greaſe. Or, beat Water-creſſes with Hogs-greaſe and apply it, the Scab will fall off in twenty four hours; continue it.

After the Scab is off, pull the hair out by the roots, with Inſtruments or Medicines; commonly they uſe a pitched Cap, and pull it off violently, which brings away the hair. Or, Take *Starch or Wheat-flour two ounces, Roſin half an ounce, Boyl it in Water for a Pultis, lay it upon the ſeveral Scalds, and let it ſtick ſome days, then pluck it off ſuddenly.* Then uſe Emollients that correct the dry diſtemper.

Alſo uſe things to take the excrements out that lye deep in the Skin. As, Take *roots of Althæa, Docks, Lilies, each an ounce, Mallows, Fumitory, Sage, each*

two

two handful; boyl them in Lye, add Venegar, waſh the head with it every day. Then,

Take *Obſtratium, Sulphur, each half an ounce; Oyl of Eggs an ounce, with Hogs-greaſe.* After that, Take *Briony and Dock-roots, and Elicampane-roots each an ounce; Fumitory, Celandine, Scabious, each two handful; Camomil and Balm each a handful; boyl them in Lye, and waſh the Head twice a day therewith; or foment it, then rub the head with a courſe Cloth, or with Oyl of Staves-acre, or of Raddiſh, till it grow red,* to draw out the bad humors that lie deep.

Then uſe Tarr and Wax for a Cerot. Or, Take *Salt-Peter an ounce, Oxymel an ounce and half.* Or, Take *quick Brimſtone, an ounce, white Hellebore, Staves-acre, each two drams, with Hogs-greaſe.*

It is not ſafe to uſe Arſenick, or Orpiment, or Mercury, or other Poiſons that corrode, becauſe it is ſo near the brain.

CHAP. V.

Of Ptiriaſis or breeding of Lice.

LICE are Creatures which breed in Cloaths that are conſtantly worn, but they are chiefly in Children from the excrements of the head.

All ſay, That filth and naſtineſs alone is the cauſe of Lice; but I think not, for filth alone cannot do it, without heat, for beſides the firſt qualities, there is a hidden force in the matter by which it is diſpoſed to produce a particular ſpecies; for Fleas and Worms will not breed of that matter which breeds Lice; ſo it is in Plants.

Heat is the helping cauſe which raiſeth the ſeminal force, and brings it into act; and though the matter be putrid, it doth not work upon it, but as it is ſomewhat natural.

Excrements are not preſently putrid, but there is in them a heat that can raiſe forming force; and though there is ſome putrefaction, yet it is not ſo great as to hinder the action; hence it is that Children and Women that

that are hot and moiſt, have many Excrements that are fit to breed Lice.

Gal. Cribr. Auſc.

Some meats breed Lice, as Figs by their fat juyce which doth naturally tend to the Skin, and varieties of meats and not cleanſing nor combing. The place where Lice breed in Children is the skin of the Head, where they ſtick faſt with the hair, eſpecially if there be Scabs.

The Signs.

The ſigns are needleſs, they are manifeſt.

The Prognoſtic.

It is a filthy troubleſome diſeaſe, many have them breed all over the Body, and ſome have died by them. Sometimes the Lice leave them when they are about to die.

To prevent breeding Lice, let Children eat no food of evil juyce, eſpecially Figs; let the head be often combed and waſhed, and the matter purged that breeds them, with hot, dry, thin Medicines, that draw the matter out, and conſume ſuperfluous moiſture.

Take heed of Mercury and Arſnic in Children, but make this Lotion. Take *round Birthwort, Lupines, Pine and Cypreſs-leaves, each equal parts; boyl them.* Or, Take *Elicampane-roots two ounces, Briony half an ounce, Beets, Mercury, Soap-wort, each a handful; Lupines a dram, Niter half an ounce, boyl them for a Lotion*; then uſe this Oyntment. Take *Powder of Staviſacre three drams, of Lupines half an ounce, Agaric two drams, quick Sulphur a dram and half, Ox-gall half an ounce, with Oyl of Wormwood*; there are ſtronger, as white Hellebore and Mercury; which are not ſafe.

CHAP.

CHAP. VI.

Hydrocephalus, or ſwelling of the Head.

WE ſpeak of this in the water without the Skull; Hydrocephalus is from water gathered within the Skull, or in the Ventricles of the Brain; as when the Childs head in the Womb hangs down, or when the Brain is very moiſt.

A Tumour from water contained in the Brain, is leſs and harder than when it is out of the Skull. *The Signs.*

It is harder to be cured than when it is gathered without the Skull, and is often deadly. *The Prognoſtic.*

There are many Medicines mentioned, that are good here to be uſed outwardly and to the Noſe and Ears. *The Cure.* As, Take *Snails in their ſhells thirty, Mugwort, each a handful, ſtamp, add Camphire a ſcruple, Saffron half a dram, with Oyl of Chamomil, make a Pultis.* Snuff this water often: Take *Nutmegs, Cloves, Cubebs, each a ſcruple, Calamus, Frankincenſe-bark, each half a dram; Marjoram-water three ounces, drop hot Oyls into the Ears.* If in twenty days the water be not gone, open the Skull, and let out the water by degrees, and take heed of cold.

The tumour of wind in the Skin of the Head or Membranes of the Brain, is ſeldom without Water which breeds Wind.

Uſe Diſcuſſers that make thin, as Chamomil, Rue, Origan, *&c.*

CHAP.

CHAP. VII.

Of Syriasis.

Tetra. serm. 4. *c.* 13.

IT is from *Ætius*, a disease with a Fever, or an Inflammation of the Membranes and the Brain, so that there is hollowness of the Eyes and Fore-head.

The Causes. It is from the flegmatick Blood that grows hot by putrefaction, and so becomes like choler. The remote causes are hot weather, and Milk full of Wind, from the evil diet of the Nurse. Such Milk will make the Child drunk, and cause the Inflammation.

The Signs. Heat of the Forehead, and hollowness there; redness of Face, a Fever, drineſs, no Appetite, watching. The hollowness in the forepart of the Head, is where the Sagittal and Coronal sutures meet, for there the bones are Membranous, and grow at last hard.

The Prognostic. It is dangerous, and counted deadly among Women; and as often as this Bone or Membrane falls, there is a pit, and the Brain falls down, they commonly die in three days.

First, give a Clyster of Syrup of Roses or Violets, then Coolers, of the juyce and water of Lettice, Gourds, Melons; or apply a Pumpion split in two. But cool not the brain too much, anoint with Oyl of Roses. Or, Make *Oyl of Roses half an ounce, Populeon an ounce, the white of an Egg, and of the Emulsion of cold Seeds drawn with Rose water two drams.*

After the Flux is stopt, and the inflammation abated, use Discussers. As, Take *Oyl of Chamomil an ounce and half, of Dill half an ounce, with the yolk of an Egg.*

Let the Nurses diet be cooling, or the Milk be changed, let it not be vexed.

CHAP.

CHAP. VIII.
Of Frights in the Sleep.

HIppocrates ſaith this is often; the cauſe is unclean vapours mixed with the animal Spirits that diſturb them, and preſent horrible Objections to the fancy. They ariſe from the depraved concoction of the Stomach, in full feeding Children, that eat more than they can digeſt. Theſe vapours aſcend not only by the weaſand, but by the Veins to the head. It comes often from worms alſo, or corrupt humors that gnaw the mouth of the Stomach. 3. *Aphor.* 24.

They growl in their ſleep, and twitch, and being frighted out of ſleep, they cry, their breath is hot, and often ſtinking. *The Signs.*

Cure it preſently, for it is the fore-runner of an Epilepſie. *The Prognoſtic.*

Give good Milk and leſs, that the Stomach be not over charged. Let it not ſleep preſently after food, but carry it about, till it is in the bottom of the Stomach. Uſe Oyl of ſweet Almonds, or Honey of Roſes two ſpoonfuls to cleanſe the Stomach. Then ſtrengthen it with Magiſtery of Coral, or Confection of Hyacinths with Milk. Or, Take *Magiſtery of Coral a dram, Diaplerers a ſcruple, with Sugar diſſolved in Roſe water an ounce, make Rouls.* *The Cure.*

Anoint the Stomach with Oyl of Nard, Wormwood, Mints, Maſtich, Nutmegs. If it be from a Fever, look to that; if from Worms, I ſhall after ſpeak of it. Some hang Coral and Wolves teeth about the Child's Neck.

CHAP. IX.

Of great watching.

A Child new born ſleeps more than he wakes, becauſe his brain is very moiſt, and he uſed to ſleep in the Womb. If you cannot make him ſleep by ſinging or rocking, nor the like, it is a Diſeaſe.

The Cauſes. Are divers in Men and Children; in theſe it is from Milk corrupt in the Stomach, from which ſharp humours ariſe and diſturb the Animal Spirits, and infect them; and if there be ſad fancies, frights follow, of which before.

The Signs. If it cries always, and cannot be any Art be made to ſleep, it is a ſign of a diſeaſe of watching, which is dangerous, becauſe Children uſe to ſleep much. And hence come Catarrhs, Convulſions, Drineſs, and Fevers.

The Cure. The bad Milk muſt be amended, and the corrupt meat prevented. If it be from a Fever or Pain, remove them. *Galen* adviſeth you often to change the bed and place, Sleeping Medicines are not ſafe: but hurt, but are rather to be given the Nurſe moderately, as ſweet Almonds, Lettice, Poppy-ſeeds.

1. *De tuenc.* 1.

Waſh the Feet with Decoction of Dill-tops, Chamomil-flowers, Sage, Oſiers, Vine leaves, Poppy heads. Cool not the head too much, nor uſe Narcotics. Theſe are ſafe: Oyl of Dill to the Temples, Oyl of Roſes, with Oyl of Nutmegs, with Poppy-ſeed, Breaſt Milk, Roſe or Night ſhade-water with Saffron.

In great drineſs of the Brain, let the covering of the Cradles-head be wet.

CHAP.

CHAP. X.

Of Epilepſie and Convulſion.

IT is either by conſent from parts below, when the Milk corrupts in the Stomach, or from an ill quality in it from the Nurſes bad diet, or from Worms in the Guts, or from Vapours, from bad humours that twitch the Membranes of the Brain, as in the Meazels and ſmall Pox.

It is ſometimes from the Brain firſt, as when the humors are bred in the Brain that cauſe it, either from the Parents, or from Diſtemper, or bad Diet.

It may come from Tooth ach alſo, when the Brain conſents, and from a ſudden fright.

It is manifeſt. You ſhall know by the ſigns of the diſeaſe, whether it comes from bad Milk, Worms or Teeth. If from a fright, the People will tell you. If theſe all are abſent, it is certain that the Brain is firſt affected. *The Signs.*

It is a great diſeaſe, and kills for the moſt part young Children. But when in older, and it comes at a diſtance, it vaniſheth by age. If it come with Pox or Meazels, it ceaſeth when they come forth, if Nature be ſtrong enough. *The Prognoſtic.* *Hippo.* 58. *Aph.* 7.

Give this Powder to prevent it, to a Child as ſoon as it is born. Take *Male Piony roots gathered in the decreaſe of the Moon a ſcruple; Magiſtery of Coral half a ſcruple, with Leaf-gold make a Powder.* Or, Take *Piony roots a dram, Piony-ſeeds, Miſſleto of the Oak, Elkes hoof, Mans-Skull, Amber each a ſcruple, Muſk two grains; make a Powder.* *The Cure.*

The *Florentines* burn behind in the head to dry the Brain; and *Celſus* ſaith, It is the Remedy. *Ægineta* ſaith, That Children cannot endure ſuch cruelty for the pain and watching would kill them. See *Sylvaticus.* *Lib.* 3. *c.* 25. *Lib.* 3. *c.* 13.

The

Sylvatic. contra. 87. The best part of the Cure is the Nurses diet, which must not be disordered. If it be from corrupt Milk, provoke vomit, thus; hold down the Tongue, and put a quill dipt in sweet Almonds down the Throat.

If it comes from Worms, give things that kill Worms, with Piony-roots, and the like. If there be a Fever, respect that also. Give Coral, Smaragd and Elkes hoof. In the fit give Epileptic water, as Lavender water, and rub with Oyl of Amber; or hang a Piony-root, Elkes-hoof, or Smaragd about the Neck.

Of a Convulsion.

This is when the Brain labours to cast out what troubles it. The matter is in the marrow of the back, and fountain of the Nerves. It is a stubborn disease, and often kills.

In the Fit, wash the Body, especially the back bone, with decoction of Althæa, Lilly-roots, Piony, Chamomil-flowers. And anoint with Mans and Goose-grease, Oyl of Worms, Orris, Lilies, Foxes, Turpentine, Mastich, Storax, Calamint. The Sun-flower is good boyled in water, for to wash the Child.

Ex Paulo Æginet.

CHAP. XI.

Of Strabismus, or Squint-Eyes.

THIS is when they lie in the Cradle with their head from the light, or on one side, and they still look towards the light, which causeth distortion of the Eyes, or it may come from the Epilepsie, or by Birth.

The Prognostic. If by Birth, it is not curable; nor, if it come from an Epilepsie. If it come from custom and be new, it is curable.

The Cure. Lib. 1. part. 3. c. 43. You must put a Candle on the contrary side, or a Picture, so long till the Eyes come to be right.

CHAP.

CHAP. XII.

Of pain in the Ears, Inflammation, Moiſture, Ulcers and Worms.

OF theſe in the firſt Book. But here we ſhall ſpeak of Infants: The Brain in them is very moiſt, and hath many excrements which Nature cannot ſend out at its proper paſſages; theſe get often to the Ears, and cauſe pain, and flux of Blood, with inflammation and matter with pain.

The Signs. In Children pain and inflammation are hard to be known, they cannot relate it, only it is known by conſtant crying and feeling their Ears, and will not let others touch them; ſometimes the parts about the Ears are red.

The Prognoſtic. Hip. 1. prog. c. 16. It is dangerous, becauſe it brings watching and Epilepſie; the moiſture breeds worms there, and fouls the ſpungy bones, and at length deafneſs incurable.

The Cure. Preſently allay the pain, but Children muſt not have ſtrong remedies. Only uſe warm Milk about the Ears, Oyl of Violets, or the Decoction of Poppy-tops. To take away moiſture, uſe Honey of Roſes, and *Aqua Mellis*, to be dropt into the Ears, Or, Take *Virgins Honey half an ounce, red Wine two ounces, Allum, Saffron, Salt-peter, each a dram; mix them at the fire.* Or drop in Hemp-ſeed Oyl with a little Wine.

CHAP. XIII.

Of the Thrush, Bladders in the Gums, and inflammation of the Tonsils.

THese are from bad Milk, or from foul homours in the Stomach, for the mouth is tender, and cannot endure the sharp Milk, nor the vapours from the stomach, because the coat is the same as in *Lib.* 2. *Part.* 1. *Cap.* 18.

The bladders in the gums are thus cured. Take *Lentils husked, powder them, lay it upon the gums.* Or, Take *Melium in flour half an ounce, with Oyl of Roses make a Liniment.*

The inflammation of the Tonsils is more from eleven to thirteen, for then the parts are harder, and hold the humors longer, and they cannot sweat out.

For Cure, keep the Belly loose by Clysters, or the like; use Repellers at first, then Resolvers with Repellers, and at last Resolvers alone, but not too hot; in age, Gargles are best: in Infants anoint with Honey of Roses, Mirtles, Pomegrantes, Diamoron inwardly; outwardly, use Oyl of sweet Almonds, Chamomil, St. John's wort, *&c.*

Hippo. Aphor. 26. *Lib.* 2. *Par.* 1. *cap.* 22.

CHAP. XIV.

Of Breeding of Teeth.

THIS is a necessary evil in all Children, and very great, by reason of the variety of Symptoms joyned with it. It is about the seventh Month, first the fore-teeth, then the Eye-teeth, and last of all the Grinders. First they feel an itching in their Gums, then they are pierced as with a needle, and pricked by the sharp bones, whence is great pain, watching and inflammation of Gums, Fever, looseness and convulsions, especially when they breed their Eye teeth. First,

Firſt, it is known by the uſual time, as the beginning of the ſeventh month. 2. Alſo they put their fingers in their mouths to allay pain. 3. They hold the Nipple faſter than before. 4. The Gum is white where the tooth begins to come, and there are divers Symptoms mentioned before. The Fever that follows breeding of teeth, comes from Choleric humors inflamed by watching, pain and heat. *The Signs.*

The longer teeth are breeding, the greater the danger, ſo that many die of Fevers or Convulſions. They are beſt that have their Belly looſe: Theſe have no Convulſion, and a Fever conſumes the humors. *The Prognoſtic.*

Hard breeding of teeth is from thickneſs of the gums; therefore mollifie and looſen them, rub them with your finger dipt in Butter and Honey, or a Virgin Wax candle is to be chewed upon. Or anoint with Mucilage of Quinces made with Mallow-water or with the brains of a Hare. Foment the Cheek with the decoction of Althæa and Chamomil flowers, and Dill, or with juyce of Mallows, and freſh Butter. *The Cure.*

If the gums are inflamed, add juyce of Night-ſhade and Lettice. Let the Nurſe keep a temperate diet, inclining to cold, as Barley broaths, or Water-grewel, rear Eggs, Prunes, Lettice, Endive. Avoid ſalt, ſharp, biting and peppered meats and Wine.

CHAP. XV.

Of Looſing of the Tongue, and of the Frog.

WHen the Tongue is tyed, they cannot freely ſuck. This muſt be done by skilful Artiſts; or uſe this Liniment. Take *clarified Honey, and boyl it up gently till it may be powdered. Then take yolks of hard Eggs dried in a glaſs in an Oven, till they may be powdered, a dram, Frankincenſe and Maſtich, each a ſcruple; burnt Allom ſix grains, with Honey of Roſes make a Liniment.*

The Frog is when the Veins under the Tongue are filled with bad Blood; and if flegm ſweat out, and ſtick in the paſſages, there is a tumor like Muſhrooms which cauſeth ſtammering. It is cured thus: Take *Cuttle-bone, Sal-gem; Pepper, each a dram; burnt Spunge three drams, make a Powder, or with Honey a Liniment*: Rub under the Tongue. Lay under the chin a Plaiſter of Gooſe dung and Honey boiled in Wine, till the Wine be conſumed.

CHAP. XVI.

Of Catarrh, Cough, and difficult Breathing.

Lib. 1. *Par.* 2. *c.* 34. WE have ſpoken of theſe before, but becauſe *Hippocrates* reckons them in Children Diſeaſes, I ſhall touch upon them.

The Cauſes. The general cauſe of a Catarrh in a Child, is a moiſt brain, and much Milk that burdens the Stomach, from whence many Vapours fill the Brain; and if the Brain be full of excrements, it is eaſily diſſolved or melted, either by heat or cold, and goes to the noſe, Jaws or lungs, which cauſe a Cough or Aſthma. Moreover, much food makes crudities in the firſt paſſages, and flegmatic Blood is bred of crudity and thick chyle in the Liver. This is ſent by the arterial Vein into the lungs, and preſſing the Bronchia or Pipes of the lungs, cauſeth difficult breathing and Aſthma.

The Signs. It is known to be from a hot humor if it be thin, they often ſneeze, the face is red, and the jaws; the breath is ſhort, and the Nurſe finds it in her Nipples. If difficulty of breathing come from the head, there will be cough and ſnorting in breathing and a noiſe in the Lungs, when the air paſſeth not freely through them. If it come from the parts below, there is neither Catarrh nor Cough, but hardneſs about the Liver, and a tumor.

In

In Children a great Catarrh with ſhort breath is hard to be cured, becauſe they cannot take Phyſick. *The Prognoſtic.*

Firſt, let it and the Nurſe keep a good diet, fill not the ſtomach with Milk nor other diet; but let the Nurſe forbear ſharp, ſalt, pepered, ſowr things; and things that fill the head with vapours. And give her a Pectoral Decoction: Take *Figs, Jujubes, each ten, Sebeſtens thirty, Raiſens ſtoned ten drams, Liquoriſh two drams, Maiden-hair, Hyſop, Violets, each half an ounce; boyl them in three pints of Water, to the conſumption of the third part.* Let her take ſix ounces every Morning. *The Cure.*

Keep the Belly open with Syrup of Roſes, or Caſſia, or a Clyſter; with Oyl of ſweet Almonds, with Sugar-candy, or juyce of Fennel, with Milk, or hold down the Tongue, and provoke Vomiting.

Give Syrup of Jujubes, Maiden-hair. If the Matter be thick give Syrup of Hyſop, or Horehound, or an Emulſion of Oyl of ſweet Almonds, Pine-nuts, Scabious water. Or give a Lohoch of Diaireos, Diatragacanth frigid, Penides, with Syrup of Jujubes.

If it be hot, give Emulſions of the four great cold Seeds, with Mallows, Pellitory, with Diatragicanth frigid.

To dry up the matter, lay outwardly a ſtuph of Hemp hot, and ſprinkled with powder of red Roſes and Frankincenſe. Apply Baſil and Majoram to the Noſe, to make it ſneeze.

CHAP. XVII.

Of the Hickets.

IT comes from corruption of the food in the ſtomach or from Milk filling it, or from cold air; theſe hurt the expulſive faculty, and it is ſtirred up to expel what is hurtful.

If it come from repletion of Milk, the Belly ſwells, and there is vomiting after. If from corruption of Milk, the Nurſe hath bad Milk. *The Signs.*

The Child crys, and is pained, and the excrements smell of stinking Milk.

The Prognostic. Hickets is commonly not dangerous in Children, and cease when the cause is taken away. If it be from a vehement cause, and goes to the Nerves, there follows a convulsion, or Epilepsie and Death.

That from corruption of nourishment is cured by Vomit, with a Feather dipt in Oyl, to tickle the throat; then strengthen the Stomach with hot things. As, Syrup of Mints, Bettony, and foment it with decoction of Mints, Origan, Wormwood; then anoint with Oyl of Mints, Mastich, Dill. Or, Take *Mastich an ounce, Frankincense, Dill seed, each two drams; Cummin seed a dram, with juyce of Mints and Flax, apply them to the Stomach.*

There is a Disease like the Hickets in Children from anger or grief, when the Spirits are much stirred, and run from the Heart to the Diaphragma forceably, and hinder or stop the Breath. Sometimes they have a shrill Voice, the Spirits suddenly breaking forth; but when the Passion ceaseth, this Symptom ceaseth.

CHAP. XVIII.

Of Vomiting.

IT is from too much Milk or Bad-milk, or from flegm that falls from the Head to the Stomach; but this is seldom in Children. It is often from a moist loose Stomach: For as driness retains, so looseness lets go.

The Cure. If it be from much Milk, they are better after vomiting. If it be from corruption of Milk, that which is vomited is yellow, green, or otherwise ill coloured, and stinking: Worms are known by their Signs.

The Prognostic. It is for the most part without danger in Children; and they that Vomit from their Birth, are the lustiest, for the Stomach being

ing not uſed to meat, and Milk being taken too much oftentimes crudities are eaſily bred, or the Milk is corrupted; and it is better to Vomit theſe up, than keep them in. If Vomiting laſt long, it cauſeth Atrophy.

The Cure.

When it is from too much Milk, give it leſs; if it be from corrupt Milk, amend it, as I ſhewed. Cleanſe the Child with Honey of Roſes; and ſtrengthen the Stomach with Syrup of Mints, Quinces. Or, Take *Wood Aloes, Coral, Maſtich, each half a dram; Galengal half a ſcruple, with Syrup of Quinces make a Linctus.*

If the humor be ſharp and hot, give Syrup of Pomegranates, Currans, Coral.

Apply to the Belly the Plaiſter of Bread, the Stomach-Cerot, or Bread dipt in Wine hot. Or, Take *Oyl of Maſtich, Quinces, Mints, Wormwood, each half an ounce; of Nutmegs by expreſſion half a dram, Chymical Oyl of Mints three drops.* Coral hath an occult propriety, therefore it is hung about their Necks.

CHAP. XIX.

Of the Torments or Pains of the Belly.

IT is often with the flux of the Belly, and from Milk alone that breeds Wind and ſharp humors. When it is corrupted, it gets to the Gutts, and cauſeth a gnawing pain: Worms ſtaying in the Gutts, do the ſame.

The Cure.

They cry continually, hate the Breaſt, and toſs to and fro. If it be from Wind, it ceaſeth, ſometimes the Belly ſwells, and they break Wind. If it be from humors, it is conſtant: If it be tough flegm, the Belly is bound, and the dung is ſlimy. If it be ſharp, there is a Flux yellow and green If from Worms there are ſigns of them, and of crudities and Wind.

The Prognoſtic.

If this pain laſts long, they are weak, or have Convulſions or Epilepſie; it is worſe than from corrupt Milk and worms, and is dangerous.

If it be from crude humors and Wine, give
The Cure. a Clyster. Take *Pellitory, Chamomil-flowers, each a handful; boil them in Chicken-broth, two, three or four ounces, add Honey of Roses an ounce, with the yolk of an Egg make a Clyster.* This may be given safely to a Child of two months old.

Heur. met. ad prax. l. 2. c. 26. Or give *Oyl of sweet Almonds, with Sugar-candy, and a scruple of Aniseeds*; it purgeth new born Babes from green Choler and sticking flegm. If it be given with Sugar Pap, it allays the crying pains of the Belly.

Anoint the Belly with Oyl of Dill or lay Pellitory stampt with Oyl of Chamomil to the Belly. Or, Take *Chamomil-flowers, Dill tops each a handful; Fœnugreek and Linseed, each half an ounce; boil them in Wine, foment the Belly twice a day before meat.*

If pain be from corrupt Milk that is sharp, give Syrup of Roses, or Honey of Roses, or Syrup of Succory with Rhubarb, or a Clyster of the Decoction of Bran, Pellitory, with Syrup of Roses.

And use outwardly Oil of Roses, Dill and Chamomil.

CHAP. XX.

Of puffing up of the Belly and Hyprochondria.

WHen they suck too much, the Belly is swelled under the ribs, for want of concoction, and there are crudities in the Stomach and Mind, and also in the parts adjacent.

The Signs. The Hypochondria, are hard, and puffed up, and there is straitness in the mouth of the Stomach, and short breath.

The Prognostic. It is easily cured with good Diet.

The Cure. Give a thinner Diet, that the crudities may be concocted. Give no fresh nourishment till the first be digested, then give Honey of Roses to purge, or the Decoction of Cardiaca, which is good for the Heart and Mouth of the Stomach: It opens Obstructions and cleanseth flegm.

flegm. Or Powder of Piony roots, Cummin-ſeed, Jeſſamine; or make it up with Honey, Oyl of ſweet Almonds or Sugar for a Liniment. Foment the ſides with the Decoction of Cardiaca, Chamomil-flowers and Cummin-ſeed.

CHAP. XXI.

Of the flux of the Belly.

IT is, 1. From breeding of Teeth, with a Fever commonly, and the concoction is hindred, and the nouriſhment corrupted. 2. From much watching. 3. From pain. 4. From ſtirring of the humors by a Fever. 5. When they ſuck or drink too much in a Fever. Sometimes they have a flux without breeding of teeth, from outward cold in the guts or ſtomach, that hinders concoction.

The Signs.

If it be from teeth, it is known by the ſigns in breeding of teeth; if from external cold, there are ſigns of no other Cauſes. If from a humor flowing from the head, there are ſigns of a Catarrh, and the excrements are frothy. If Crude humors are voided, there is wind, belching, and flegmatic excrements. If they be yellow, green, and ſtink, the flux is from a hot and ſharp humor.

The Prognoſtic. Hip. lib. de dentitio.

It is beſt in breeding of teeth, when the Belly is looſe; but if it be too great and you fear Atrophy, it muſt be ſtopt: If black excrements are voided with a Fever, it is bad.

The Cure.

A ſucking Child needs not cure ſo much as the Nurſe; you muſt chiefly obſerve the condition of the milk, and mend it, if not change the Nurſe, and let her not eat green fruit, and things of hard concoction. If the Child ſuck not, take away the cauſes of the flux, with purges that bind after: as Syrup of Honey of Roſes, or a Clyſter. Take the *decoction of Milium, Myrobalans each two or three ounces,*

with an ounce or two of Syrup of Roſes make a Clyſter. After cleanſing, if the cauſe be hot, give Syrup of dried Roſes, Quinces, Mirtles, Coral, Currans, or the Powder of Diamargariton, Coral, Maſtich, Hearts-horn, red Roſes, or powder of Mirtles, with a little Sanguis Draconis.

Anoint with Oyl of Roſes, Mirtles, Maſtich; Or, Take *red Roſes an ounce, Mirtles, Maſtich, each two drams; with Oyl of Mirtles and Wax, make an Oyntment.* Or, Take *red Roſes, Moulin, each a handful; Cypreſs-roots two drams, make a Bag, boyl it in red Wine, apply it to the belly: or uſe the Plaiſter of Bread or Stomach-Oyntment.*

If the cauſe be cold, and excrements white, give Syrup of Maſtich and Quinces, with Mint-water.

Uſe outwardly Mints, Maſtich, Cumin. As, Take *Roſe-ſeeds an ounce, Cumin, Anniſeeds, each two drams; with Oyl of Maſtich, Wormwood and Wax make an Oyntment.*

Lib. 3. par. 2. cap. 5. & 6.

CHAP. XXII.

Of Binding of the Belly.

IT is from a cold and dry diſtemper of the Guts from Birth in ſome. 2. From ſlimy flegm that wraps the dung which ſticks in the Guts. This is from bad Milk, when the Nurſe eats groſs food, ſlimy and aſtringent, or drinks little. 3. It is from a hot diſtemper of the Kidnies or Liver, that dries the excrements. 4. It is when choler doth not ſtir up the Guts to expel.

The Signs. If it be from a dry diſtemper of the Guts, it is hard to be cured; if it be from ſlimy flegm, the dung is wrap'd in it. If choler comes not to the Guts to provoke them to ſtool, the dung is white, and the Body yellow.

It is beſt in Children to have a looſe belly, and they are more healthful; for if it be bound, the belly is pained, and there is a head-ach. *The Prognoſtic.* *Hippo. 2. Aph. 35.*

Firſt take away the cauſe; if it be from a hot diſtemper of any bowel, or dry, waſh the Child often, to moiſten and cool it in a Bath of Succory and Lettuce boyled. In a cold diſtemper uſe hot for the Stomach, and in dry, uſe moiſt things, as Oyl of Lilies, Dialthæa, Hens-greaſe, Butter. Let the Nurſe avoid aſtringent Meats, as Quinces, Medlars, Beans, and uſe Emollients. If the Child be big, give Juyce or Decoction of Coleworts, with a little Salt and Honey. If it be from ſlimy flegm, give Honey to Syrup of Roſes. Correct the Hot diſtemper of the Liver and Reins, with Syrup of Violets, and Emulſions of the four great cold Seeds. If choler come not from the Gall to the Guts, give the Decoction of Graſs-roots Fennel, Sparagus, Maidenhair. *The Cure.*

Give Clyſters to cut and cleanſe tough Flegm. As, Take *Althæa-roots, Mallows, Pellitory, each half a handful; Fœnugreek and Linſeed, each a dram; Chamomil-flowers a pugil; boyl, and to three or ſix ounces add three drams of Caſſia, Oyl an ounce, and the yolk of an Egg.*

To the Navel, apply Hens-greaſe, an Ox gall. Or, Take *Aloes two drams, Ox-gall a dram, Scamony a ſcruple, with Butter make an Oyntment.* Fill a Walnut ſhell with it, and apply it to the Navel. Anoint the Belly with Emollients. Take *freſh Butter, Gooſe and Hens-greaſe, each half an ounce; Oyl of ſweet-Almonds and Linſeed, each two drams; Veal marrow, Dialthæa, each two drams; with Wax make an Oyntment; Bran and juyce of Danewort make a looſing Cataplaſm for the Belly*; only keep it from the Stomach, as you muſt do other Cataplaſm.

CHAP

CHAP. XXIII.

Of the Worms.

Ex Authore lib. 4. de morb.

IT is observed that Children have had Worms in their Mothers Belly, and voided them after they were born But they are chiefly bred by mixing Milk with other meats in a hot and moist Constitution, and from sweet meats which Worms love, and Summer-fruits; they are round and long, or broad and little.

The Signs.

Besides what is said in *Lib.* 3. *Part.* 2. *Sect.* 2. *Cap.* 5. Worms are known to be in a body, when there is much spittle, and a stinking breath, troublesome sleep, gnashing of teeth, crying and bawling; a dry cough, loathing, vomiting, hickets, want of appetite, or too much thirst, a belly swelled, or bound, or too loose, thick white Urin with pain, when the belly is empty, and the Worms want food. There is a cold sweat over the face, and a high colour, with sudden paleness; sometimes a Fever and Convulsion which ceaseth presently. These are signs of round worms rather than of the flat.

The Prognostic.

Infants are often long troubled with Worms without any great inconvenience, sometimes there are great Symptoms. The long round Worms are worse, and have eaten sometimes the guts and belly through; with a Fever they are more dangerous; few are better than many and small than great; white are better than those of other colours. The other Prognosticks are mentioned in other places.

Preservation.

It is better to prevent the breeding of Worms, that to expel them, by eating of meats of good juyce, with Oranges and Pomegranates, and avoiding sweet, fat and slimy meats, flesh, Milk and Summer-fruits and Figs.

Figs. Drink thin Wine, and Graſs and Sorrel-water with it, and with powder of Harts-horn.

Let the belly be kept looſe, with Clyſters for Children; or give the Decoction of Sebeſtens before meat, or of Wormwood and Scordium; but Children will not take bitter things; therefore give graſs-water and Juyce of Limons or Citrons, or a drop or two of Spirit of Vitriol.

When you know by the ſigns, that there are Worms, kill and repell them with Powder, of Coralline, Wormſeed, Hartshorn, or eight grains of Mercurius dulcis. Infuſe them a night in Graſs water, and caſt away the ſubſtance of the Mercury and give the Water. Or, Take *Wormſeed two drams, Coralline, Harts horn prepared, each a dram; roots of Piony, Dittany, Magiſtery of Coral, each a ſcruple; make a powder, or give the Eſſence of Peach flowers, or the Decoction of Fern water half an ounce, or an ounce.* If there be a Fever, uſe colder, as juyce of Limons, Pomegranates, Oranges, Vinegar, Harts horn, Bezoar, Confection of Hyacinth, or this Potion; Take *Graſs-water four ounces, Syrup of Juyce of Citrons an ounce, of Violets half an ounce, Spirit of Vitriol two drops, give two ſpoonfuls.*

The Cure.

Give bitter things at the mouth, and ſweet at the fundament, as a Clyſter of Milk. Or Take *Raiſons ten, Figs ſeven, boyl them in water, take of it four ounces, add Sugar an ounce and half make a Clyſter.* Uſe varieties, that the Worms, may not be too familiar with one.

Apply Peach leaves to the Navel bruiſed for a Cataplaſm of Ox gall, Wormwood and St. Johns wort. Or, The *Powder of Wormwood, Gith, Century, Worm ſeed, Lupines, each half an ounce; with Oyl of Wormwood, and Wax half an ounce; make an Oyntment.* Or, Take *Treacle half an ounce, with juyce of Wormwood apply it to the Navel:* or make a Bath of Peach-leaves and Wormwood, put the Child into it up to the Navel. If there be a Fever, uſe colder things mentioned.

CHAP.

CHAP. XXIV.

Of the Rupture.

IT is from the Peritonæum loose or broken, when the small guts fall into the cods, from crying, cough, straining at stool, and from vehement motion, or a fall. Sometimes the Peritonæum is well, and a water falls from the belly into the cods.

The Signs. The tumor is visible: if it be from a gut, it is in one part only, as the right or left, and it may be felt, and the hole also through which it fell. If from water, it is even all over, and there was no cause of other Rupture.

The Prognostic. It is easier cured in Infants than in elder persons, for it is safer, but worse than that of water, which goes away of it self when the water is consumed.

The Cure. Let the belly be kept open, let not the Child cry. Avoid vehement motion, lay him upon his back, and thrust it up gently, and apply this Plaister. Take *Lambs-tongue, Sanicle, each half an ounce; Lentil, and Lupines, and red Roses in Powder, each two drams; Frankincense a dram, Allum half a dram, with the white of an Egg.* Or, Take *Frankincense, Cypress-nuts, Aloes, Acacia, each two drams, Myrrh a dram, with Ixinglass make a Plaister.* Or apply Gum Elemi steept in Vinegar, till there be a Cream at the top, and with Oyl of Eggs, make a Cerot.

Inwardly, Take *Sanicle, Lambs-tongue, each half a handful; Agrimony a handful, Comphry the greater half an ounce, boyl them to a pint strained, add Sugar, give it often.* Or give *Powder of Mouse-ear, or Moonwort with Wine.*

If it be from water anoint with Oyl of Elder, Bayes, Rue, or apply a Cataplasm of Powder of Beans, Fœnugreek. Linseed, Chamomil-flowers, Cummin-seeds, with these Oyls.

CHAP.

CHAP. XXV.

Of sticking out of the Navel.

IT is without Inflammation. 1. When it was not well tyed, and too much left that sticks out. 2. When the Peritonæum is loose, and hath water or wind in it, from crying or coughing. 3. When the Navel is ulcerated and the guts fall into it: this is called properly *Exompholon.*

The Navel yields to the touch, but in an inflammation, it is hard; there is neither heat nor redness, and it lasts longer than an Inflammation.

The Signs. If the Navel was not well cut, there will be too great a quantity; if the Peritonæum be not broken, but loose, the Navel starts not much out, and is not greater by crying; if it be broken, the tumor scarce appears when he lies upon his Back, but it increaseth by crying or walking.

The Prognostic. If the Midwife did not cut the Navel well it is more troublesome than dangerous. If it be too large or ulcerated, at first it is easily cured, but afterwards it may cause a deadly Iliack passion, when the guts that fall in, are inflamed.

The Cure. When the Peritonæum is loose, wind stretcheth the Navel; then use a Catasplasm of Cummin, Bayberries, and Lupins powdered in red Wine, or a Bag of Cummin and Spike boyled in red Wine. Then lay on an Astringent, and roul it.

If the Peritonæum be broken, first put in the gut, then bind it close, after you have laid on Astringent Powders. Or, Take *powder of Cypress nuts, Frankincense, Myrrh, Mastich, Sarcocol, Allum, Ixing-glass, each a dram; with the whites of Eggs make a Pultis,* and give Medicines against Ruptures.

CHAP.

CHAP. XXVI.

Of Inflammation of the Navel.

IT is from pain, when it is not well tied, that draws blood to it. There is redneſs, hardneſs, heat and beating. If it turn to an Impoſtume, and breaks, the Guts come forth, and the Child uſually dies. Firſt abate pain. Take *Mallows boiled and ſtampt two ounces, Barley-meal half an ounce, Lupines, Fœnugreek, each two drams; with Oyl of Roſes make a Cataplaſm.* To repel Blood. Take *Frankincenſe a dram, Acacia, Fleabane ſeed, each half a dram; with the white of an Egg make a Cataplaſm.* Hinder Suppuration as much as may be: But if it doth ſuppurate, Take *Turpentine half an ounce, the yolk of an Egg, and Oyl of Roſes two ounces.*

The Prognoſtic.

The Cure.

CHAP. XXVII.

Of falling out of the Fundament.

WHen the Muſcle that ſhuts the Arſe-Hole is looſe, the Fundament comes forth, the cauſe is moiſture of the Muſcles after a flux, or ſtraining at ſtool, in Teneſmus or Needings, or when the Belly is bound.

The People will tell you the cauſes, and you may ſee it.

The Signs.

The Prognoſtic.

It is eaſily cured, when it is from ſtraining at ſtool, if it have not been long out.

If It be from great ſtore of moiſture, it is hard to be cured, eſpecially if there be a looſneſs of the belly, for then Medicines cannot lie on.

The Cure.

Firſt, put it up: If it be ſwollen, foment it with the decoction of Mallows and Althæa, or anoint with Oyl of Lilies, then keep it in with Aſtringents. As, Take *red Roſes, Pomgranate-peels and flowers,*

flowers, Cyprus nuts, each half an ounce; Sumach, Frankincenſe, Maſtick, each two drams: Boyl them in red wine, foment with a Spunge, then ſprinkle on this Powder, Take *red Roſes and Pomegranate-flowers, each half a dram: Frankincenſe, Maſtich, each a dram*; ſpread it upon a Clout, and lay it to the Fundament. See *Lib. 3. Part. 2. Sect. 1. Cap. 6.*

CHAP. XXVIII.

Of the Stone in the Bladder.

THE Stone in the Bladder is uſually in Infants, as that of the Kidnies is in elder People. How it is cured, we ſhewed before. In Infants it is from groſs unclean Milk made of tough meats; this too much taken in, cauſeth crudities fit to breed the Stone, or pap of Barley-meal and Milk may cauſe it. There is alſo a weakneſs in the Liver and Stomach, when they do not ſeparate unprofitable food, but much earthy juyce remains in the chyle that breeds Stones. Alſo a hot diſtemper in the Reins, by which the chyle is drawn to the Bladder; and if there be a native hereditary diſpoſition to breed the Stone, an earthy part is in the humor, which makes the Urin thick; this is in bigger Boys more than in Infants. *Lib. 3. par. 3. ſec. 1. c. 6 & par. 8. ſec. 1. c. 1.*

They piſs by drops, with itching and pain, the Urine is ſtopt often, and that which is piſſed, is like clear-water white, or like Milk or Whey: Sometimes Blood is piſſed and the Yard often ſtands.

It increaſeth daily, if it be not oppoſed and cannot be cured without cutting which is dangerous for young or old. *The Prognoſtic.*

Prevent the breeding of it when you ſee the leaſt diſpoſition to it. Let the Belly be always kept looſe, and the Nurſe eat no groſs ſlimy food: Make a Bath of the decoction of Althæa, Mallows, Pellitory, Parſley, Dill, Fœnugreek, Linſeed, then anoint the *The Cure.*

the Bladder with Althæa, Oyl of Lilies and Scorpions, and apply a Cataplasm of Pellitory, boyled with Oyl of Lilies.

A Powder. Take *Magistery of Crabs-eyes, white Amber, Goats-blood prepared, each a scruple; with Parsley-water, give it often:* Or give *two drops of Spirit of Vitriol with half a dram of Cyprus Turpentine.*

Lib. 3. pra. de cal. vef.

CHAP. XXIX.

Of Difficulty and stoppage of Urine.

THere are many causes in ripe age that are mentioned, but in Infants they are chiefly two causes, the thick humor that breeds the Stone that makes a Strangury and Dysury; and the Stone that stops the Bladder.

The Signs. It is voided by drops, and the Child cries, and the Urine is thick: You may try with the Catheter if there be a Stone.

The Prognostic. If it be not presently cured, it turns to the Stone: And all natural evacuation in Children being stopt is dangerous.

It is as in the Stone, you must evacuate humors from the first passages with Honey of Roses, Cassia, Turpentine, foment and anoint as before with Grass water, Rest harrow, Dropwort-water and decoction of Red Peas. Or, Take *the Blood of an Hare an ounce, Saxifrage roots six drams, calcine them, give from a scruple to half a dram, with White-wine or Saxifrage-water.*

CHAP.

CHAP. XXX.

Of not holding the Urine.

Some piſs not only in their ſleep, but always, becauſe the Muſcle that ſhould cloſe the Orifice of the Bladder is weak; and when much water pricks it, it ſuffers it to come forth: Sometimes a Stone in the Bladder hurts the ſphincter, ſo that it cannot do its duty. The cauſe of weakneſs is a cold humor and moiſt, from groſs tough meats, from Gluttony, and the like.

It cannot be known in Infants, but it may in elder Children, that know they ought not to piſs a bed. *The Signs.*

If it come by cuſtom, it turns to an habit, or a diſeaſe, and is hard to be cured in ripe years; if it be from diſtemper, it's eaſie to be cured. *The Prognoſtic.*

After the cold and moiſt Diſtemper, dry and conſume the flegm, let the Nurſe have a hot drying diet with Sage, Hyſop, Marjoram, let not the Child drink much, keep the Belly ſoluble. *The Cure.*

Outwardly anoint the Region of the Bladder with Oyl of Caſtus, Orris, and other driers; make a Bath of Sulphur, Allum, and Oak-leaves; or uſe Sulphur or Allum-baths; give this Powder. Take *Hogs-bladders burnt; roaſted ſtones of a Hare, Cock's-throat roaſted, each half a dram; Acorns two ſcruples, Nip, Mace, each a ſcruple, give half a dram with Oak-leaves water.* See Lib. 3. Part 8. Sect. 2. Cap. 6.

CHAP.

CHAP. XXXI.

Of Chafing in the Hips, called Intertrigo.

IT is the ſeparation of the Scarf-skin from the true in the Hips, that cauſeth pain and unquietneſs.

The Cauſes. It is from ſharp Piſs, when the Clouts are not changed often: In ſuch as are fat, to whom filth ſticks eaſily.

The Signs. The skin is off, and it looks red.

The Prognoſtic. It is troubleſome by reaſon of the pain, and cauſeth want of ſleep and ulcerateth if it be not cured.

The Cure. Change the Clouts often, waſh and cleanſe the Child often, ſprinkle on this fine Powder of Lithargy of Silver, ſeeds and leaves of Roſes, burnt Allum and Frankincenſe, or anoint with white Oyntment and Diapompholigos.

CHAP. XXXII.

Of Leanneſs and Faſcination.

SOmetimes Children and Men grow lean: The Elder from Fevers, Conſumptions, and other Diſeaſes; but Children pine away, and the cauſe is not known, and though they eat and perform other actions, they are not nouriſhed nor grow.

The Cauſes. The cauſes of Conſumptions in Infants, are little or bad Milk, by which no Blood is bred fit to nouriſh the Body, ſo that they thrive not till they change the Nurſe.

The ſecond is Worms that ſuck away the nouriſhment: The third is Worms about the Body without, as in the Back, Arms, or Legs, and all parts, theſe are very ſmall, and breed in Muſculous parts, and ſtick in the skin, and never come wholly out, but after rubbing in Baths, they put forth their Heads like black hairs, and run in when they feel the cold air; they breed of ſlimy matter ſhut up in the capillar Veins, which turns to Worms from Tranſpiration hindred. The

The fourth cauſe in the Opinion of People, is faſcination or Witchcraft, either from the Eyes of witches, or by Vapors, or by touch, or by words from a Witch: theſe are alledged by many Authors. I neither allow nor plainly deny all theſe ways of faſcination, though it is not credible that a Child ſhould Suffer by words or looks only. I deny not but Diſeaſes may be ſent from ſick Bodies to others, as the Leproſie, the *French* Pox, Conſumption, and the like, and may infect Infants. And I believe that they may be hurt by Witches and malicious Perſons, by the help of the Devil and God's Permiſſion, as *Baſil* the Great writeth; for wicked People make a League with the Devil that they may hurt ſuch as they look enviouſly and angrily upon. And I add one thing. A habit of Body that is grown very excellent, is in moſt danger, as *Hippocrates* ſaith, When Children come to be very healthful and fair, they fall ſuddenly into a diſeaſe, and the Vulgar not knowing the cauſe of it, impute it to Witchcraft. *Baſ. in invidia.*

The Signs. The ſigns of the cauſes, if they be lean from a Fever or other Diſeaſes, it is eaſily known If theſe cauſes be not, view the Nurſe's Milk; whether little, or her Breaſts flag without Milk, and that is the cauſe of leanneſs in the Child, if ſhe have Milk, ſee if it be not hot and dry, and choleric. And conſider her Conſtitution. If the Milk be blameleſs, ſee if it be not from Worms either in the Guts or in the skin; the Worms in the skin are known by putting the Child into a Bath and rubbing it, eſpecially on the back with the hand, and with Honey and bread, and then you ſhall ſee little aſh-coloured or black hairs come out of the skin.

If there be no outward nor inward cauſe, you may miſtruſt a venemous Vapor or Witchcraft.

The Prognoſtic. If it be for want of Milk, change the Nurſe. If it be from Worms in the skin, it is not hard to be cured; if it be from an occult Quality or from Witchcraft, it is hard to be cured, cauſe we know not the nature of the malignity.

If

The Cure. If the Nurſe have any Diſeaſe, or be contrary to the Conſtitution of the Child, change her, kill and caſt out the Worms. If it be from Worms in the back, rub it, and anoint it with Honey and Wheat-bread, and when their Heads come forth, kill them with a Razor or cruſt of bread, Do this often.

There are many ſuperſtitious things carried about againſt Witchcraft; ſome hang Amber and Coral about the Child's Neck, nor is it impoſſible that Plants and Gems ſhould have power againſt Witchcraft. As, Briony roots, and Elks hoof are good againſt the Epilepſie; alſo there are Amulets againſt other Diſeaſes.

If leanneſs be from a dry diſtemper of the whole Body there is no better Remedy than often bathing in decoction of Mallows, Althæa, Brank urſine, Sheeps heads, and the like, and anoint after with the Oyl of ſweet Almonds.

If he be hot and dry, add to the Bath Lettice, Endive, Violets, Poppy-heads, and anoint after with Oyl of Roſes and Violets.

F I N I S.

By lingering sickness she
was brought, unto the silent
Grave; But yet I hope, that
Christ the Lord, her precious
Soul did save. Bless the Lord